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# Chaucer's 'Boece'

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MDCCLXXXVI.

To the Memory of  
HENRY BRADSHAW,  
IN HIS DAY  
THE BEST CHAUCER SCHOLAR IN ENGLAND.

First Series,  
LXXXV.

---

R. CLAY AND SONS, CHAUCER PRESS, BUNGAY.

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## FOREWORDS.

As this II. 3. 21 is the best MS. of Chaucer's *Boece*, I have not thought it worth while to make a Parallel-Text of it with inferior MSS., but have just printed it by itself,<sup>1</sup> and sent out with it Dr Richard Morris's edition of the Addit. MS. 10,360, as issued by the Early English Text Society in 1868. These will be enough material for an Editor, so far as the English text is concerned. The other requisite is the Latin text; but as that can be bought for 2s. or so, in Peiper's edition of the *De Consolatione* and Minor Works in Teubner's Library—and doubtless elsewhere—the Chaucer Society need not issue a fresh edition of it.

There is plenty of work to be done in the way of comparing Chaucer's English and Boethius's Latin. Some of the points Dr Morris notices in his Introduction. I will only now pass on to the future Editor of Chaucer's text the notion of our lamented friend HENRY BRADSHAW, that Chaucer's explanations or paraphrasings<sup>2</sup> of the Latin text, his *Glosae* on it, should be distinguisht by a different type from his englishings of that text. The recollection of this came back to me only yesterday; and I take at haphazard, as a sample of the plan, the 11th Metre of the 3rd Book. Let the reader first turn to p. 79 of the text, and read it right through. He can't tell what is Boethius and what is Chaucer. He gets a hint from the first *Glosa*, but is not told where that stops, or where the second begins or stops. Let him then read the same page as arranged overleaf,<sup>3</sup> and all is clear:—

<sup>1</sup> Henry Bradshaw and Dr Richard Morris both agreed in this.

<sup>2</sup> I call em Chaucer's, tho believing that they are englishings of some Latin commentator's. How Metre V of Book II, *Felix nimium prior aetas*, made Chaucer break into the beautiful *Former Age*, p. 36, is well known. The prose and verse renderings should be compared. In this MS. Chaucer's Balade of 'Fortune' follows on p. 38-40.

<sup>3</sup> I don't of course pledge Henry Bradshaw's memory to the details of my arrangement. Had he livd, he'd have surely betterd em.

- |   |   |             |
|---|---|-------------|
| Who so seith soth by a depe thoght<br>And coueyteth nat to ben de-<br>seynd by no mys weyes<br>lat hym rollen <i>and</i> trenden with-<br>Inne hym-self / the Lyht of his<br>inward sythe/<br>And lat hym gadere ayein enclyn-<br>yng in to a compas the longe<br>moeuynges of hys thowthes /<br>And lat hym techen his corage<br>that he hath enclosed <i>and</i> hyd /<br>in his tresors / al þat he compaseth<br>or sekith fro <i>with</i> owte/<br>And thanne thilke thing that the<br>blake cloude of error whilom<br>hadde y-couered<br>shal lyghten more clerly thanne<br>phebus hym selfe ne shyneth/   | Quisquis profunda mente uestigat<br>uerum<br>Cupitque nullis ille deuiis falli,<br>In se reuoluat intimi lucem niusus<br>Longosque in orbem cogat inflec-<br>tens motus<br>Animumque doceat quidquid extra<br>molitur<br>Suis retrusum possidere thesauris.<br>Dudum quod atra texit erroris<br>nubes,<br>Lucebit ipso perspicacius Phoebo. | 1<br>5<br>4 |
| /Glosa/ /Who so wole seken<br>the dep grounde / of soth in his<br>thowht / <i>and</i> wol nat be deceuyd<br>by false proposicioouns / that goon<br>amys fro the trouthe // lat hym<br>wel examine / <i>and</i> rolle with-inne<br>hym self the nature <i>and</i> the pro-<br>pretes of the thing/ /and lat hym<br>yit eft sones examine <i>and</i> rollen<br>his thowthes by good deliberacion<br>or that he deme // and lat hym<br>techen his sowle that it hat by<br>naturel pryncyplis / kyndeliche y-<br>hyd with-in it selfe alle the trowthe<br>the whiche he ymagynith to ben<br>in thinges <i>with</i> -owte// And thanne<br>alle the dyrknesse of his mysknow-<br>ynge shal seen more euydently to<br>syhte of his vndyrstondynge thanne<br>the sonne ne semyth to syhte <i>with</i><br>owte forth / | Non omne namque mente depulit<br>lumen<br>Obliuiosam corpus inuehens<br>molem.  | 9           |
| ffor certes the body bryngynge the<br>weyhte of foryetynge / ne hath<br>nat chasyd owt of yowre<br>thowhte al the clernesse of<br>yowre knowyng /   | Haeret profecto semen introrsum<br>ueri   |             |
| ffor certeynly the seed of sooth<br>haldith <i>and</i> clyueth with-in<br>yowre corage  |   |             |

<i>and it is a-waked and excited by the wynde and by the blastes of doctrine//</i>	Quod excitatur uentilante doc- trina. 12
<i>ffor wherefor elles demen ye of yowre owne wyl the ryghtes whan ye ben axed //</i>	Nam cur rogati sponte recta cen- setis,
<i>but yif so were þat the norys- synges of reson ne lyuede .I.- plowngyd in the depthe of yowre herte/</i>	Ni mersus alto uiueret fomes corde? 14
<i>this is to seyn how sholden men demen þe sooth of any thing þat weere axed / yif ther neere a Roote of sothfastnesse þat weere yplowngyd and hyd in the nature pryncyplis / the whiche sothfast- nesse lyued with-in the depnesse of the thowght/</i>	
<i>and yif so be þat the Muse and the doctrine of plato syngyth sooth //</i>	Quod si Platonis musa personat uerum, 15
<i>al þat euryt whyht lerneth / he ne doth no thing elles thanne but recordeth as men recordyn things þat ben foryetyn.</i>	Quod quisque discit immemor recordatur. 16

The advantage of this plan is so obvious, that some of our Members may say, 'Why didn't you print us an edition thus arranged?' My answer is, 'Because I hadn't time.' My object in the Society is to provide future editors with the best material, to give them the best hints I can for preparing a new edition of Chaucer's Works, and then leave them to do it in their own way. All my work for all my Societies is—and has been for some years—in arrear, and when I was printing the *Boece* MS, I had just time to print it, and no more. I don't like to ask Messrs Clay how long the plates have been waiting for the Index and Glossary—which Mr W. M. Wood has now made, with the help of Dr Morris's Glossary, and a reference or two to me—and these short Forewords.

If hereafter I can get any leisure for more Chaucer work than completing what is already in hand, I may perchance try my hand at a new edition of the *Boece*.

3, St George's Sq., Primrose Hill, N.W.  
Good Friday, April 23, 1886.



# CHAUCER'S BOECE.

## BOOK I.

[MS. II. 3. 21. University Library, Cambridge, vellum, ab. 1420,  
leaf 9, back.]

### ¶ The fyreste Metur [in margin]

**A** Las .I. wep<sup>1</sup>[yng am constreyned to bygyn-]nen vers of  
sorwful matere/ /þat whilom in] floryssyne [studie made  
delitable ditees] For lo Rendynge Muses of poetes enditen  
to me thinges to ben writhen / *and* drery vers of wrecched- 4  
nesse / weten my face with verray teeres/ /at the leeste no drede  
ne myhte ouercomen tho Muses þat they ne weeren felawes / *and*  
foloweden my wey / þat is to seyn whan I was exiled / thei þat  
weeren glorye of my yowthe<sup>2</sup> / whilom weleful *and* grene / conforten 8  
now the sorful wierdes<sup>3</sup> of me olde man<sup>4</sup>/ /For elde is comyn vnwarly  
vp on me hasted by the harmes þat .I. haue / *and* sorwe hath com  
aundid his age to ben in me/ /heeres hoore arn shad ouertymeliche  
vpon myn heued / *and* the slake skyn tremblyth of myn emptyd 12  
body/ /thilke deth of men is weleful þat ne comith nat in yeres þat  
ben swete / but comyth to wrecches often yclepyd // Allas allas with  
how deef an Ere / deth cruwel torneth a-wey fro wrecches *and*  
nayteth to closyn wepynge eyen / whil fortune vnfeithful / fauored 16  
me with lyhte goodes the sorwful howre þat is to seyn the deth /  
hadde almost dreynyt myn heued/ /but now for fortune clowdy hath  
chaungyd hyre deceyuuable cheere to meward / Myn vnpietous lyf  
draweth a long vnagreable dwellynges in me/ /O ye my frendes what 20  
or wherto auauntede ye me to ben weleful / For he þat hath fallen  
stood nat in stidefast degree /

<sup>1</sup> A bit of the MS. has been cut out for its pretty initial. For the words in brackets, compare Dr. Morris's ed. from Addit. MS. 10,340, E. E. T. Soc. 1868, p. 4.

<sup>2</sup> pelage [?: hypelage, a change (of cases)] *in margin*

<sup>3</sup> gloss: i. fata.

<sup>4</sup> Antithesis *in margin*.

## The firste prose [leaf 11, margin]

**W**Hile þat I. stille recordede thise thinges with myself / and markede my weply compleynte with office of poyntel / I sawh stondinge a-bouen the heyhte of myn heued a womman of ful gret reuerence by semblaunt / Hyr eyen brennyng and cleer seynge ouer the comune myht of men / with a lyfly coloure / and with swych vygor and strengthe þat it myhte nat ben emted / Alle weere it so þat she was ful of so gret Age / þat men ne wolden nat trowen in no manere þat she weere of owre elde / the stature of hir was of a dowtows / Iuggement / for som tyme she constreynede and shronk hyr seluen lyk to the comune mesure of men / and sumtyme it semede þat she towchede the 12 heuene with the heyhte of hyr heued / and whan she hef hyr heued hyere / she procede the selue heuene / so þat the syhte of men lookynge was in ydel / hyr clothes weeren maked of riht delye thredes / and subtil craft of perdurable matere / the whiche clothes she 16 hadde wouen with hyr owne handes / as I. knewh wel <sup>1</sup>After by hyr self / declarynge and shewyng to me the beaute / The whiche clothes a dirknesse of a forletyn and a despised Elde hadde dusked and derked / as it is wont to dyrken the smokede ymages / In the 20 nethereste hem or bordure of thise clothes / men redden ywouen in A grekyssh / p<sup>2</sup> / þat sygnifieth the lyf actyf / and abouen þat lettre in the heyste bordure a grekyssh / t<sup>3</sup> / þat singnifieth the lyf contemplatyf / and by-twixen thise two lettres ther weeren seyn degrees 24 nobely ywroght in manere of laddres / by whiche degrees men myhten clymbyn fro the nethereste lettre to the vppereste / natheles handes of some men hadden koruen þat cloth by vyolence and by strengthe / and eueryche man of hem hadde born a-wey swiche peeces 28 as he myhte geten / and forsothe this forseide wouman bar smale bookes / in hyr ryht hand / and in hyr lefft hand she baar a ceptre / and whan she say thise poetical Muses a-prochen a-bowte my bed / and enditynge wordes to my wepynges / she was a lytel amoued and 32 glowede with cruwel eyen / who quod she hath suffred a-prochen to this sike man / the comune strompetes of swich a place þat men clepyn the theatre / The whiche nat onoly ne asswagen nat hise

<sup>1</sup> leaf 11, back.<sup>2</sup> practik in margin.<sup>3</sup> theorik in margin.

sorwes with none remedies / but they wolden feeden *and* noryssyn  
hym with swete venym // fforsythe thise ben tho / þat with thornes  
*and* prykkynges of *talentus* or affeccyons / whiche þat ne ben nothing  
fructeflyng / nor profytable / destroyen the corn plentyuos of fruities 4  
of resone // For they holden hertes of men in vsage / but they  
delyuere nat foolkes fro maledye // but yif ye muses hadden  
withdrawen fro me with yowre flateryes / any vnkuñnyng *and*  
vnprofitable man as men ben wont to fynde comunly amonges the 8  
poeple / I wolde wene suffre the lasse greuosly // For whi in swhiche  
an vnprofitable man myn ententes ne weeren nothing endamaged/  
/but ye withdrawen me this man þat hath be norysshed in the  
studies or schooles of Eliaticis *and* of Achademicis in grece // but 12  
goth now rather awey ye Mermaydenes / whiche þat ben swete til it  
be att the laste / *and* suffreth this man to be <sup>1</sup>Cured *and* heeled by  
myne Muses þat is to seyn by noteful sciences // *and* thus this com-  
panye of Muses Iblamyd / casten wrothly the cheere downward to 16  
the Erthe shewyng by rednesse hyr shame / they passeden sorwfully  
the threshfold // *and* .I. of whom the syhte plownged in teeres /  
was dyrked so þat I ne myhte nat knownen / what þat womman  
was of so Imperial auctorite / I wax al abaysshed *and* astoned / and 20  
cast my syht down to the Erthe // *and* by-gan stille for to abyde  
what she wolde don afterward / tho com she ner *and* sette hyr down  
vp on the vttereste cornere of my bed // *and* she byholdynge my  
cheere / þat was cast to the Erthe heuy *and* greuos of wepyng / 24  
compleyde with thise wordes þat I shal seyen the perturbacion of  
my thowht.

The .2.<sup>de</sup> Metur [margin, leaf 12, back]

**A**llas how the thowt of man dreynt in ouerthrowyng dep-  
nesse / dulleth *and* forletith his propre cleernesse / 28  
Myntyng to goon in to foreyne dyrknesses as ofte as his  
anoyos bysynesse wexeth with-owte mesure / þat is  
dryuen to *and* fro with wordely wyndes / this man þat whilom was  
free / to whom the heuene was opyn *and* knownen // *and* was wont to 32  
goon in heuenlyche paathes / *and* sawh the lythnesse of the Rede

<sup>1</sup> leaf 12.

sonne/ /and sawgh the sterres of the colde Moone // and which sterre in heuene vseth wandrynge recourses .I.-flyt by diuerse speeres This man ouercomere hadde comprehendyd al this by nowmbyr of 4 a-countynge in Astronomie // <sup>1</sup>and ouer this he was wont to seken the causes whennes the sownynge wyndes moeuen and bysien the smothe water of the see/ /and what spiryt torneth the stable heuene / and whi the sterre aryseth owt of p<sup>e</sup> Rede Est / to fallen in the westrene 8 wawes // and what atempreth the lusty howres of the fyrist somer seson) / þat hytteth and aparaileth the Erthe with rosene flowres/ / and who maketh the plentyuos Autompne in fulle yeres fletith with heuy grapes // and ek this man was wont to telle the diuerse 12 cawses of nature þat weeren .I.-hydde / Allas now lith he emted of lyht of his thowht/ /and his nekke is pressed with heuy cheynes / and berith his cheere enclyned a down / for the grete weyhte and is constreynyd to looken on the fool erthe

The ij<sup>de</sup> prose [*Margin, leaf 13, back*]

16 **B** Vt tyme is now *quod* she of Medicine Moore than of com-  
ploynte / Forsothe than she entendynge to me ward with  
alle the lookynge of hyr eyen seyde // Art nat thou he  
*quod* she/ /þat whilom noryssed with my Mylk and fostered  
20 with myne Metes weere escaped and comyn to corage of a parfit man/  
/ Certes I yaf the swiche armures / þat yif thou thy self ne haddest  
fyrist cast hem a-wey / they sholden han defended the in sikernes /  
þat may nat ben ouercomyn knowestow me nat // whi artow stille /  
24 it is for shame or for asthonyng/ /it weere me leuer þat it weere for  
shame // but it semith me þat astonyng hath oppressed the/ /and  
whan she say me nat oonly stille / but with-owten office of tunge /  
and al dowmb // she leyde hyr hand softly vp on my brest / and  
28 seyde/ /her nis no peril *quod* she/ /he is fallen in to a litarge /  
/ which that is a comune sykenesse to hertes þat ben desseyuyd/ /he  
hath a litel foryeten hym self // but certes he shal lyhtly remenbren  
hym self / yif so be þat he hath knownen me or now / and þat he may  
32 so doon / I wol wypen a litel his eyen þat ben derkyd by the clowde of  
mortal thinges/ /This wordes seyde she / and with the lappe of hir

garnement Iplited in a frounce / she dryede myn eyen / þat weerent  
fulle of the wawes of my wepynges

The 3.<sup>de</sup> Metur [margin, leaf 14]

**T**Hus whan þat nyht was descussed and chased a wey / dirknesses for-leften me // and to myne eyen repeyrede hir fyrst 4  
strengthe / and ryht by ensaumple as the sonne is hid whan  
the sterres ben clustred / þat is to seyn whan sterres ben  
couered with clowdes / by a swifte wynde þat heyhte chorus/ /and  
that the fyrmament stant dirked / by wete plowngy clowdes and þat 8  
the sterres nat apeeren vp on heuene // so that the nyght semeth sprad  
vp on Erthe/ /yif thanne the wynd þat hyhte boryas / Isent owt of  
the kaues of the contre of trace / betith this nyght // þat is to seyn  
chaseth it a wey // and descouereth the closed day/ /thanne shyneth 12  
phebus yshaken with sodeyn lyht // and smyteth with his beemes  
in merveylynge Eyen

The 3.<sup>de</sup> prose [margin, leaf 15, back]

**R**Iht so and non oother wyse / the clowdes of sorwe dissoluued  
and don a wey // I took heuene and resseyued Mynde to 16  
knowen the face of my fesissien/ /so þat I sette myn eyen  
on hir and fastnede my lookyng / .I. behoolde my noryse  
philosophie ¶ in whos howses I hadde conuersed / and haunted fro  
my yowthe / and I seide thus // O thou maystresse of alle vertuus 20  
descended from the souerein sete ¶ whi artow comyn in to this  
solitarie place of myn exil/ /Artow comyn for þou art maked  
coupable with me of false blames ¶ O quod she my norry / sholde I  
forsaken the now / and sholde I nat parten with the by comune 24  
trauayle / the charge þat thou hast suffred for enuye of my name/  
/Certes it nere nat leueful ne sittinge thing to philosophie / to leten  
with-owten compaygnie the wey of hym þat is innocent ¶ sholde I  
thanne redowte my blame / and agrysen as thowgh ther weere by- 28  
fallen a newe thing/ /For trowestow þat filosophie be now alder-  
first assailed in perils by foolk of wikkede manneres ¶ hAue I nat  
striuen / with ful gret strif in olde tyme / by fore the age of my  
plato / ayenis the foolhardinesse of folie // and ek the same plato 32

lyuynge / his mayster Socrates desseruede victorie of vnryhtful deth  
 in my presence // ¶ the Eritage of the which socrates / the Eritage  
 is to seyn ¶ the doctrine of the whiche socrates in his opinioun of  
 4 felicite / þat I clepe welefulnesses / whan þat the poeple of Epicur-  
 iens and stoycienſ / and many oothre enforſeden hem to gon  
 rauysſe euerich man for his part / þat is to seyn þat euerich of hem  
 wolde drawen to the deffeſe of his opinion) / the wordes of socrates /  
 8 / they as in partie of hir preye to-drowen me cryinge and debatiſe  
 ther ayeins ¶ and koruen and to-renten my clothes / þat I hadde  
 wouen with myn handes ¶ and with tho clowtes that they <sup>1</sup>hadden  
 Arraced owt of my clothes / they wenten awey wenynge þat [I] hadde  
 12 gon with hem euerydel / In whiche Epicuriens and stoyciens / for  
 as moche as ther semede ſome traces or ſteppes of myn habite / the  
 folie of men weninge tho epicuriens and stoiciens my famuleres  
 peruertede<sup>2</sup> ſome / thowr the errour of þe wikkede or vnkuſunnyng  
 16 Multitude of hem / this is to ſeyn þat for thei semede philoſophres  
 thei weeren pursued to the deth and ſlayn // So yif thou hast nat  
 knownen the exilinge anaxogore / ne the empoyſonyng of socrates ne  
 the tormentus of zeno / for they weeren ſtraungeres / yit myhtew  
 20 han knownen þe ſenecciens and þe canyos and the ſorans of which  
 foolk / /the renor/ nis neyther ouer old / ne vn-ſolempne / the whiche  
 men nothing elles ne browhte hem to the deth / but oonly for they  
 weeren enformyd of myne maneres / and ſemeden moſt vnlkyk to the  
 24 ſtudies of wikkede foolk / /and forthi þou owhtest nat to wondren /  
 thowh þat I in the bittre ſee of this lyf / be fordryuen with  
 tempestes blowynge a-bowte / in the whiche tempestes this is my  
 moost purpos / þat is to ſeyn to diſplesen to wikkede men / /Of  
 28 whiche ſhrewes al be the oost<sup>3</sup> neuer ſo gret / it is to diſpife for it  
 nis gouerned with no ledere of Reson) / /but it is rauyſſed only by  
 fleetynge Errour folyly<sup>4</sup> and lythly // and yif they ſom tyme  
 Makynge an oost ayeins vs / assayle vs as ſtrengere / owre ledere  
 32 drawith to-gydere hife rychesſes in to his towr / /and they ben  
 ententyf abowte ſarpuleris or ſachels vnprofitable for to taken / /but  
 we þat ben heye a-bouen sykyr fro alle tumolte and woode noyſe

<sup>1</sup> leaf 16.    <sup>2</sup> gloss: s persequendo.    <sup>3</sup> id est acies.    <sup>4</sup> i sine consilio.

warnestored *and* enclosyd in swich a palis / whider as chateringe or  
a-noyenge folye ne may nat atayne / /we schorne swiche rauyneres  
*and* henteres of fowleste thinges

¶ The ferthe Metur [margin, leaf 16, back]

**W**Ho so it be þat is cleer of vertu / sad *and* wel ordinat 4  
of leuyng // þat hath put vndir foot the prowde  
wierdes<sup>1</sup> *and* lookith vprift vp on eyther fortune /  
he may his cheere holde vndescounfited ¶ the Rage ne  
the manesses of þe see commoeuyng or chasinge vpward heete fro 8  
the botme / ne shal nat moeue þat man Ne the vnstable moun-  
taygne þat hihte vseuuus þat writh owtthorw his brokene chymynees  
smokyng fyres / ne the wey of thonderlyht þat is wont to smyten  
heye towres / ne shal nat moeue þat man / whar to thanne // ¶ O 12  
/ wreichches drede ye tyrauntus þat ben woode *and* felonos with-owte  
any strengthe / /Hope after no thing<sup>2</sup> ne drede nat *and* so shaltow  
desermen<sup>3</sup> the Ire of thilke vnmhythtyraunt // ¶ but who so þat  
quakyng dredith / or desireth thyng þat nis nat stable of his ryht / 16  
þat man þat so doth / hath cast awey his sheld / *and* is remwed from  
his place / *and* enlaceth hym in the cheyne with the which he may  
ben drawen

¶ The verthe prose [margin, leaf 21]

**F**Elistow quod she thise thinges / *and* entren thei awht in thi 20  
corage // Artow lik<sup>4</sup> an asse to the harpe / whi wepistow /  
whi spillestow teeres / /yif thou abydest after help of thi  
leche / the by-houeth discouere thi wownde // tho .I. þat  
hadde gaderyd strengthe in my corage / answerede / *and* seyde/ 24  
*/and* nedeth it yit quod I of rehersyng / or of amoncion) *and*  
sheweth it nat .I.-nowgh by hym self the sharpnesse of fortune /  
þat wexeth wood ayeins me / ne moeueth it nat the to sen the face  
or the manere of this place<sup>5</sup> / /is this the librarye / which þat þou 28  
haddest chosyn / for a ryht certeyn sete to the in myn hows / ther  
as thou desputedest ofte with me / of the sciences of thinges /  
towchinge deuynyte / *and* mankynde / was thanne <sup>5</sup>myn habite

<sup>1</sup> i. fata.

<sup>2</sup> leaf 17.

<sup>3</sup> MS. deseruen or deseruen.

<sup>4</sup> glosst prison.

<sup>5</sup> leaf 21, back.

8 Boece tells Philosophy that ill hap has come to him from acting [BOOK I.  
on her Maxims, and opposing wicked Folk. [PROSE 4.

swich as now/ /was my face or my cheere swich as now // whan I  
sowhte with the secretus of nature whan þou enformedest my maneres  
and the reson of alle my lyf / to the ensaumple of the ordre of  
4 heuene/ /is nat<sup>1</sup> this the gerdouns þat I referre to þe to whom I haue  
be obeysaunt/ /Certes thow conformedest by the Mowht of plato  
this sentence / þat is to seyn þat comune thinges or comunalitees  
weeren blysful / yif thei þat hadden studied al fully to wysdom  
8 gouerneden thilke thinges/ /Or elles yif it so byfille / þat the  
gouernoures of comunalites studien to geten wysdom/ /thow  
seydest ek by the Mowth of the same plato / þat it was a necessarye  
cause whise men to taken and desire the gouernaunce of comune  
12 thinges / for þat the gouvernementus of Citees yleft in the handes of  
felonos tormentours citesenes / ne sholde nat bryngen in pestelence  
and destruccion to goode fookk/ /and ther-for I folwinge thilke  
Autorite<sup>2</sup> desired to putten forth in excussion and in acte of comune  
16 administracion thilke thinges þat I hadde lerned of the / among my  
secre restingwhiles // thow and god þat puttethe in the thowhtes  
of whise foolk / ben knowyng<sup>3</sup> with me / þat nothing ne browhte  
me to maystrye or dignete / but comune studie of alle goodnesse /  
20 / and ther-of comth it þat by-twixen wikked foolkes and me han ben  
greuos desordes / þat ne myhten nat ben releasd by preyeres<sup>4</sup> // For  
this liberte hath the freedom of conscience þat / the wraththe of  
moore mynty foolkes / hath alwey ben despysed of me for sauacion of  
24 Ryht/ /how ofte haue I recisted and with-stonde thilke man þat  
hyhte coningaste / þat maade alwey assawtes ayeins the prospere  
fortunes of poore feeble fookkes/ /how ofte ek haue I put of or cast  
owt / hym trygwille prouost of the kynges hows / bothe of the  
28 wronges þat he hadde bygunne to don and ek fully performed /  
/ how ofte haue I couered and defended by the Autorite of me put  
ayeins perils // þat is to seyn put myn autorite in peril for the  
wrechched poore foolkes / þat the couetyse of straungeres vnpun-  
32 yssed tormentededen alwey with myseyses<sup>5</sup> and greuaunces owt of  
nowmbre/ /neuer man ne drowh me yit fro ryht to wronge /  
whan I say the fortunes and þe Richesses of poeple of þe prouinces

<sup>1</sup> glosst nonne.

<sup>2</sup> glosst .s. platonis.

<sup>3</sup> gloss .i. est inexorable.

<sup>4</sup> gloss : concij.

<sup>5</sup> leaf 22.

ben harmyd or amenused owther by pruey Raueynes or by comune  
tributus or carriages / as sory was I as they þat suffreden the harm  
/ glossa / whan þat theodoric þe kyng of gothes in a dere yer  
hadde hisse gerneris ful of corn / and comaundede þat no man ne <sup>4</sup>  
sholde byen no corn tyl his corn weere solde / and þat at a greuos  
deere prys / Boece withstande þat ordinaunce and ouer-com it  
knowynge al this the kyng hym self / Coempcion) is to seyn  
comune achat or byinge to-gidere þat weere estabalyssed vp on the 8  
poeple by swich a manere imposicion / as who so bowhte a bossel  
corn he moste yeue the kynge the fifte part // Texte // whan it was  
in the sowre hungry tyme / ther was estabelisshed or cryed greuos and  
vnplitable coempcion) þat men sayen wel it sholde gretly turmenten 12  
and endamagen al the prouince of compaygne / .I. took stryf ayeins  
the prouost of the pretorie for comune profit / and the kyng know-  
ynge of it / .I. ouer-com it so / þat the coempcion) ne was nat axed  
ne tok' effect / Paulyn a consoler of Rome / the Rychesses of the 16  
which paulyn / the howndes of the palyses / þat is to seyn the  
officeres wolden han deuowred bi hope and couetise / yit drowh  
I hym owt of the Iowwes of hem þat gapeden / and for as moche as  
the peyne of the accusacion aiuged by-forn / ne sholde nat sodeynly 20  
henten ne punisse wrongfully albyn a conseyler of Rome / .I. putte  
me ayeins the hates and indignaciouns of the accuser Cyprian / is it  
nat thanne Inowgh I-sene þat .I. haue purchased grete discordes  
ayeins my self // But I owhte be the moore assured ayeins alle oothre 24  
foolk<sup>1</sup> / þat for þe loue of Ryhtwisnesse I ne reseruyd neuer no  
thing<sup>2</sup> to my self / to hem<sup>3</sup>ward of the kynges halle / by which I  
weere the moore siker / but thorw tho same accusors acusinge I am  
condempned / Of the nowmbyr of the whiche acusors oon basilicis 28  
that whilom was chased owt of the kynges seruise <sup>4</sup>is now compellyd  
in accusinges of my name for nede of foreyne moneye / Also opyllion  
and caudencius han accused me / al be it so þat the iustice Regal  
hadde whilom demed hem bothe to gon in to exil / for hir trecheryes 32  
and fraudes with-owte nowmbyr / To whiche Iugement they nolden  
nat obeye but defendedyн hem by the sikernessee of holy howses /

<sup>1</sup> gloss: scilicet romayns.

<sup>3</sup> gloss .s. officers.

<sup>2</sup> gloss .i. affinitate.

<sup>4</sup> leaf 22, back.

þat is to seyn fledden in to sentuarye / and whan this aperceyuyd  
 to the king he comaundede þat but they voidede the Cite of Rauenne  
 by certeyn day assingned / þat me sholde marke hem on the forheued  
 4 with an hoot yren and chasen hem owt of the towne / Now what  
 thing semeth myhte ben lykned to this crwelte / ffor certes thilke  
 same day was resseyued the accusyng of my name by thilke same  
 accusers / what may ben seyd her to<sup>1</sup> / haþ my studie and my  
 8 kunnynge deseruyd thus or elles the forseyde dampnacion of me /  
 made þat / hem ryhtful accusers or no<sup>2</sup> / was nat fortune asshamyd  
 of this / Certes alle hadde nat fortune ben asshamyd þat innocens  
 whas accused. / yit owte she han had shame of the fylthe of myne  
 12 accusours / but axestow in somme of what gylt y am accused / men  
 seyn þat I wolde sauie þe compaynye of the senatours / and desires  
 thow to heeren in what manere / I am accused þat I sholde han  
 destorbed the accuser to beren lettres / by whiche he sholde han  
 16 makyd the Senatoures gylty ayeins the kynges Real maieste / O  
 maysteresse what demestow of this / shal I for-sake this blame / þat I  
 ne be no shame to the<sup>3</sup> // Certes I haue wold it þat is to seyn the  
 sauacion of the senat / ne I shal neuer leten to wilne it / and I  
 20 confesse and I am a-knowe / but the entente of the accuser to ben  
 destorbed shal cese // ffor shal I clepe it thanne a felonye or a synne  
 / þat I haue desired the sauacion of the ordre of the senat<sup>4</sup> / and  
 certes yit hadde thilke same senat don by me thorw hir decretus and  
 24 hir Iugementus as thogh it weere a synne and a felonye / þat is to  
 seyn to wilne the sauacion of hem<sup>5</sup> // but folye þat lieth alwey to  
 hym self may not chaunge the merite of thinges / ne I trowe nat by  
 the Iugement of socrates þat it weere <sup>5</sup>Leueful to me to hide the  
 28 sothe / ne assente to Leesynges / but certes how so euer it be of  
 this / I put it to gessen or pris'en to the Iugement of the and of  
 whise folk // Of whiche thing al the ordinaunce and the sothe / for  
 as mooche as foolk' þat ben to comyn after owre dayes shellen  
 32 knownen it / I haue put it in scripture / and in remembraunce /  
 / ffor thowchinge the lettres falsly maked / by whiche lettres I am  
 accused to han hooped the fredom of Roome / what aperteneth

<sup>1</sup> gloss: quod dicit nichil.<sup>2</sup> gloss: quod dicit non.<sup>3</sup> gloss: q. d. dubito quid.<sup>4</sup> gloss .s. senat.<sup>5</sup> leaf 23.

me to speke ther-of/ /the fraude hadde ben shewid apertly / yif I  
hadde had liberte for to han vsed *and* ben at the confessioune  
of myne accusours the whiche thing in alle needes hath gret strengthe  
// For other freedom may men hoopen/ /Certes I wolde þat som 4  
other freedom myhte ben hopyd/ /I wolde thanne han answered  
by the wordes of a man þat hyhte Canyus/ /ffor whan he was  
accused by Gayus cesar germeynes sone / þat he was knowynge  
*and* consentyng of a coniuracion y-maked ayeins hym<sup>1</sup> // this 8  
canyus answerede thus / yif I hadde wist it þou haddest nat wist  
it/ /in which thing sorw hath nat so dulled my wit/ þat I pleyne  
oonly þat shrewede folk<sup>t</sup> apareylen felonies ayeins vertu/ /but I  
wondre gretly how þat they may parforme things þat they han 12  
hoped forto don/ /For whi wilne shrewednesse þat comth per-  
auenture of owre defaute / but it is lyk a Monstre *and* a meruayle/  
/ how þat in the present syhte of god / may ben achenued *and*  
performyd swiche thinges as euery felonos man hath conceyued in his 16  
thowht ayeins innocentus // For which thing oon of thy famyleres nat  
vnskyfully axed thus/ /yif god is whennes comen wykkede thinges/  
/ *and* yif god ne is whennes comyn goode thinges / but al hadde it  
ben leueful / þat felonos folk<sup>t</sup> / þat now desiren the blod *and* the 20  
deth of alle goode men / *and* ek of alle the senat<sup>t</sup> / han willned to  
gon *and* destroyen me/ /whom they han seyen alwey bataylen /  
*and* defenden goode men / *and* ek al the senat / yit had I nat  
desserued of the faderes þat is to seyn of the senatoures / þat 24  
they sholden willene my destrucccion/ /thow remembrest wel as I  
gesse / þat whan I wolde doon or seyen any thing<sup>t</sup> / <sup>2</sup>Thow thy self  
alwey present rwelest me/ /at cite of Verone whan þat the kyng  
gredy of comune slawhtre caste hym to transpor vp al the ordre 28  
of the senat / the gylt of his real maieste / of the whiche gylt  
þat albyn was accused / with how gret sykerneſſe of peril to me /  
defendede I al the senat/ /thow woost wel þat I seye soth / ne I  
ne auauncede me neuer in preysynge of myself/ /For alwey whan 32  
any wyht resseyueth presious renoun in a-vauntyng hym self of  
his werkes / he amenuseth the secre of his conscience/ /but now  
thou mayst wel seen / to what ende I am comyn for myne Innocence/

<sup>1</sup> gloss .s. gayus

<sup>2</sup> leaf 23, back.

/ I resseyue peyne of fals felonye for gerdoun of verray vertu / and what opyn confession) of felonye / hadde euer Iuges so a-cordaunt in erwelte / þat is to seyn as myn accusinge hath/ /þat eyther erroure 4 of mannes wit / or elles condicion) of fortune þat is vncerteyn to alle mortal folk ne submittede some of hem/ /þat is to seyn þat it ne enelinede som Iuge to han pite or compassion)/ /For al thogh I hadde ben accused þat I wolde brenne holy howses and strangle 8 preestes with wykkede swerde or þat I hadde greythed deth to alle goode Men // Algates the sentence sholde han punyssed me present confessed or committ/ /but now I am remwed fro the Cite of Roome almost fyue hundred thowsand paas/ /I am with-owte 12 deffence dampned to proscripcion) and to the deth / for the studie and bowntes þat I haue doon to the senat/ /but O<sup>1</sup> wel ben they worthi of merite as who seyht nay/ /ther myhte neuer yit non of hem be conuict<sup>2</sup> of swich a blame as myne is / of whiche trespass 16 myne accusors sayen ful wel the dignete / the whiche dignete for they wolden dirken it with medlyng of som felonye/ /they baren me an hand and lyeden / þat I hadde polut and defowled my conscience with sacrilege<sup>2</sup> / for coueytise of dignete/ /and certes thou 20 thi self þat art plaunted in me chasedest owt of the sege of my corage / alle coueytise of mortal thinges/ /ne sacrelege ne hadde no leeue to han a place in me by-forn thyne eyen/ /For thou droppedest euery day in myne Eres / and my thowt<sup>3</sup> / thilke 24 comaundement of pictagoras / þat is to seyn Men shal serue to godde and nat to goddes<sup>4</sup> / ne it nat conuenient ne no nede to taken help of the fowlest spirite // I þat thou hast ordeyned and set in swiche excellence þat thou makedest me lyk to god/ /and ouer this the Ryht 28 clene secre chaumbyr of myne hows þat is to seyn my wyf / and the compaygnye of my honest freendes/ /and my wyues fadyr / as wel holy as worthi to ben reuerenced thorw his owne dedes/ /defenden me from alle suspcion) of swich blame/ /but O malice for they þat 32 accusen me taken of the philosophre feyth of so gret blame / for they trowen þat I haue had affinitate to malefice or enchauntement / by cause þat I am replenysshed and fulfylled with thy thechinges and

<sup>1</sup> gloss ironice, and in margin O meritos.<sup>2</sup> gloss sorcerie.<sup>3</sup> leaf 24.<sup>4</sup> in margin, Homo debet seruire deo et non diis.

enformyd of thy maneres/ /and thus it suffiseth nat oonly þat thy  
Reuerence ne avayle me nat/ /but yif þat thow of thy fre wille  
rather be blemished with myn offencion)/ /but certes to the harmes  
þat I haue / ther bytydeth yit this encres of harm/ /that the 4  
gessinge and the Iugement of moche folk/ /ne looken no thing to  
the desertus of thinges/ /but oonly to the auenture of fortune/ /and  
Iugen þat oonly swiche thinges ben purveyed of god / whiche þat  
temporel wele-fulnesse commendith/ /glose/ /as thus / þat yif a 8  
wyht haue prosperite he is a good man / and worthi to han þat  
prosperite/ /and who hath aduersite he is a wikked man and god  
hath forsake hym / and he is worthi to han þat aduersite/ /this is  
the opinion of some folk/ /and ther-of comth þat good gessinge / 12  
fyrst of alle thing forsaketh wreichches/ /certes it greueth me to  
thinke riht now the diuerte sentenses þat the poeple seyth of me /  
and thus moche I seye þat the laste charge of contrarios fortune is  
this / þat whan þat any blame is leyd vp-on a caytif / Men wen 16  
þat he hath desserued þat he suffreth // And I þat am put away fro  
goode men and despoyled of dignetees/ /and defowled of my name  
by gessyng / haue suffred torment for my goode dedes // Certes me  
semeth þat I se the felonos couynes of wikked men habownden in 20  
Ioye and in gladnesse/ /and I se þat euery lorl shapith <sup>1</sup>hym to  
fynde owt newe fraudes for to accuse goode foolk/ /and I se þat  
goode men beth ouerthrown for drede of my peril / and euery  
luxurious tormentour dar doon aft felonye vnpunysshed/ /And ben 24  
excited þer-to by yiftes // And Innocentus ne ben nat oonly despoyled  
of sikernes/ /but of defence And ther-fore me lyt to cryen to god  
in this wise//

¶ The fifthe metur [margin, leaf 25, back]

**O** Thow makere of the whel þat bereth þe sterres / which þat 28  
art yfastned to thy perdurable chayer / And tornest the  
heuene with a Rauessyng sweyh / And constreynest the  
sterres to suffryng thi lawe / so that the Mone som tyme  
shynyng wyt here ful hornes / Metyng with alle the beemes of the 32  
sonne hir brother / hydeth the sterres þat ben lesse / And somtyme

<sup>1</sup> leaf 24, back.

wan the Moone paale with hir<sup>r</sup> derke hornes aprocheth the sonne  
leeseth hir lythes // And that the eue sterre hesperus which that in  
þe fyrste tyme of the Nhyht<sup>t</sup> bryngeth forth hyr colde Arysynges /  
4 Cometh est ayein hyr vsed cours / and is paale by the morwe at  
rysyng of the sonne / and is thanne clepyd lucyfer/ /Thow  
restreynest the day by shorter dwellyng in the tyme of colde wynter /  
þat maketh the leeues falle // Thow diuidest þ<sup>e</sup> swyft tydes of  
8 the nyht<sup>t</sup> / wan the hoote somer ys comyn / thi myght a-tempreth  
the varyauntus sesoun of the yer / so þat zephirus the deboneyre  
wynd brengeth aȝein in the first somer sesoun the leeues þat þe  
wynd þat hihte borias hath reft away in autumpne / þat is to seyn  
12 in the laste ende of somer/ /And the sedes that the sterre that  
hihte arcturus sawgh / ben waxen hyye cornes / wan the sterre  
Syryus eschaufed hem/ /ther nis nothinge vnbownde fram his oolde  
lawe ne forleetheth þ<sup>e</sup> werke of his propre estat / O thow gouernour  
16 gouernyng alle thinges by certayn ende / whi refowsestow oonly to  
gouerne the werkes of men by dwwe manere / whi suffres thow þat  
slydyng fortune torneth so grete entrechaunginges of thynges So  
that anoyos peyne þat sholde dwnelly punyssh felouns punyssh  
20 Innocentes and foolk of wykkede maneres sytten in heere chayres /  
/ And anoyinge foolk treden and þat vnryhtfully oon þ<sup>e</sup> nekkes of  
hooly men / and vertu clere shynynge naturely is hid in dirke  
derkenesses / and the ryhtful man bereth the blame / and the peyne  
24 of þ<sup>e</sup> feloun/ /Ne forswerynge / ne the fraude couered and kembd  
with a fals coloure ne anoyeth nat to shrewes / the weche shrewes  
wan hem lust to vsen here strengthe / thei reioysen hem to puttin  
vndyr hem / the souereyne kynges / weche þat poeple with-howtyn  
28 Nowmbyr dredyn/ /O tow what so euer pou be þat knyttest alle  
bondes of thynges / looke on thise wrecchede Erthes / we men þat  
ben nat A fowle partye / but A fayre partye of so grete werk<sup>r</sup> / we ben  
tormentyd in this see of fortune/ /Thow gouernour withdrawn and  
32 restryne thei rauesyng floodys / and fastne and ferme thise erthes  
stable / with thilke bonde by whiche thow gouerneste the heuene /  
/ that is so large.

The fyfthe prose [margin, leaf 27, back]

**W**HAN .I. hadde with continual sorwe sobbed or borken owt thise thinges she with hir chere pesyble and nothing amoeued with my compleyntes / seyde thus/ /whan .I. say the quod she sorful and wepyng. .I. 4  
wyste anon that thow were a wretchche and exiled / but .I. wyste neuer how ferre thine exil was / yif thi tale nadde shewyd it me/ /but certes al be thow fer fro thy contre thow nat put owt of it/ /but thow hast fayled of thi wey and gon amys and yif thow hast leuere 8  
for to wene þat þow be put owt of thi contre/ /than hast thow put owt thi self / rather than any oper wyht hath // For no wyht<sup>1</sup> But thy self ne myhte neuer han don þat to the For yif thow remembre of what contre thow art bōrn/ /It nis nat gouernyd by emperours / 12  
ne by gouernement of multitude / as weren the contres of athenes/ /but oo lord and oo kynge / and þat is god þat is lord of thi contre / whiche that reyLoyseth hym of the dwellyng of hise Cytesenis / And nat for to put hem in exil. // Of the whiche lord it ys a souerayne 16  
fredom to ben gouernyd by the brydul of hym / and obeye to hys Iustyce / hasthow foryetyn thylke ryht olde lawe of thi Cite / In the weche cyte yt ys ordeyned and establysshed / þat what whyht  
þat hath leuer fownden there-in hys sete or his hows than ellys were 20  
he may nat be exiled by no ryght from that place/ /For who so þat is contyned in with the palys and the clos of thilke Cite / ther nis no drede þat he may desserue to ben exiled / but who so þat leteth the wyl for to enhabyte there / he for-leteth also to deserue to ben 24  
Cytesein of thilke cyte/ /So þat .I. sey þat the fate<sup>2</sup> of this place ne moueth me nat so mochel as thine owne fate / Ne .I. axe nat rather the walles of thi lybrarye aparayled and wrowtht with yuory and with glas / than after the sete of thy thowght // In wyche .I. put nat 28  
whilom booke / but .I. put þat that makeþ boekys worthi of prys / or presyous / þat ys to seyn the sentense of my booke/ /And certeynly of thy desertes bystowyd in comune good / thow hast seyd soth but after the multitude of thi goode dedes / thow hast seyd fewe/ /And 32  
of the honeste or of the falsnesse of thinges that ben aposyd ayeins

<sup>1</sup> leaf 28.

<sup>2</sup> gloss i. manere.

the Thow hast remenbryd thinges þat ben knowyn to alle foolk<sup>e</sup> / and of the felonyes and fraudes of thine Acusours / it semeth the haue .I.-twoched it<sup>r</sup> forsothe ryhtfully and shortly/ /Al myhten tho 4 same things betere and moore plentevously ben cowth in the mowhth of the poeple þat knoweth al this // Thow hast ek blamed gretly and compleynyd / of the wrongful dede of the senat / and thow hast sorwed for my blame/ /And thow hast wopen for the 8 damage of thi renoun þat is apayred / And thi last sorwe eschaufede ayeins fortune and compleynest<sup>1</sup> þat Gerdouns ne ben euenelyche yolden to þe deserte of foolkes // And in þe latere ende of thi<sup>2</sup> woode muse thow preydest þat thilke pees þat gouerneth þe heuene / 12 sholde gouerne the erthe/ /but for þat manye trybulasyouns of affeccyouns han assayled the / and sorwe and ire and wepyng to drawen the diuersely as thow art now feeble of thowhþt / myhtyere remedies ne shullen nat yit thowchyn the/ /For which we wol vsen 16 sondel lyhters medycynes / /So þat thilke passyuñs þat ben woxen hard in swellynge by perturbasyouns / fflowyng in to thi thowhþt / Mowen wexen esy and softe to reseyuen the strengthe of a more myhty and moore egre medycene by an esyere towchynge

¶ The sixte metur [margin, leaf 29]

20 **W**An þat the heuy sterre of þe cankyr eschaufeth by the beemes of phebus / þat ys to seyn / wan þat phebus the sonne ys in the sygne of the cankyr/ /wo so yeueth thanne largely hise seedes to the feeldes þat refusen to 24 Reseyue hem<sup>3</sup> / lat hym gon bygyled of trust þat he hadde to hys corn / to Accornes of Okes/ /yif thow wolt gadery vyolettes / ne go thow nat to the purpure wode/ /wan the feeld chyrkyng agryseth of coolde / by the felnesses of the wynde þat hyhte 28 Aquylon/ /yif thow desyrest or wolt vsen grapes ne seke thow nat with a glotonos hond to stryne and presse the stalkes of the vyne in the ferst somer sesoun/ /For bachus the god of wyne hath rather yeuyn hise yiftes to Autumpne / the latyr ende of somer. // God 32 tokneth and assygneth the tymes ablinge hem to heere propres offices / ne he ne suffreth nat / the stowndes whiche þat hym self hath

<sup>1</sup> leaf 28, back.

<sup>2</sup> gloss .s. sementis.

<sup>3</sup> gloss .s. corn.

deuyded *and* constreyned to ben .I.-medled to gydere / And forth he þat forleteth certeyn ordinaunce of doyngē by ouerthrowynge wey / he ne hath no glade issw or ende of hys werkes.

¶ The syxte prose [*margin, leaf 31*]

**F**Yrst woltow suffre me to towche *and* Assaye the estat of thi 4 thowht by a fewe demaundes // So þat .I. may vndirstonde what be the manere of thi curacion / Axe me *quod* .I. at thi wille what thou wolt / *and* .I. shal answeare/ /tho seyde she thus / wheyther weenesthow *quod* she that this world be 8 gouerned by foolyssh happenes & fortunows / or elles þat ther be in it any gouernement of Resoun/ /Certes *quod* .I. / .I. ne trowe nat in no manere þat so certeyn thinges / sholden be moeued by fortunows fortune // But .I. woot wel þat god makere *and* mayster is gouernor 12 of his werk/ /Ne neuer nas yit day þat myhte put me owt of the sothnesse of þat sentence // So is it *quod* she / for the same thinge songe thou a lytl her byforn / *and* by-wey-ledest *and* by-weptest / þat oonly men weren put owt of the cure of god / ffor of alle 16 oether thinges / thou ne dawtedest nat þat they nere gouerned by resoun/ /But owh<sup>1</sup> / .I. wondre gretly certes whi þat thou art syk<sup>2</sup> / syn þat thou art put in so holsom a sentence / but lat vs sekyn deppere .I. coniecte that ther lacketh .I. not nere what/ /But sey 20 me this / syn þat thou ne dawtest nat that þis world be gouerned by god / *with* which gouernayles takestow heede þat is gouerned // Vn<sup>2</sup>nethe *quod* .I. knowe .I. the sentense of thi question/ so þat .I. ne may ȝyt Answeren to thi demaundes // .I. nas nat desseyued *quod* 24 she þat ther ne fayleth som what / by whiche the maledye of thi perturbacyon is krept in to thi thowt / so as the strengthe of þe palys chynyng is opyn / But sey me this / remembres thou what is the ende of thinges / *and* whider þat the entensyn of alle kynde 28 tendeth // .I. haue herd yt toold som tyme *quod* .I. / but drerynesse hath dulled my memorye/ /Certes *quod* she thou woost wel / whennes þat alle thinges ben comyn *and* procedeth/ /.I. woot wel *quod* .I. *and* Answerede þat God ys bygynny[n]g of alle // And 32

<sup>1</sup> gloss: .i. pape, [παπαί, an exclamation].  
BOETHIUS.

<sup>2</sup> leaf 31, back.

how may this be quod she / that syn thou knowest the bygynnynge  
 of thinges / þat thou ne knowest nat what is the ende of thinges /  
 / But swiche ben the customys of pertubaciouns / And this power  
 4 they han þat þey may moeue a man owt of his place / þat is to seyn  
 fro the stableness *and* perfeccyoun of his knowyng // But certes  
 thei may nat al arrace hym ne alyene hym in al / but .I. wolde þat  
 thou woldest Answer to this / Remenbresthow þat þou art a man /  
 8 Boece whi sholde .I. nat remembre þat quod .I. / Philosophye //  
 Maysthow nat telle me þanne quod she what thinge is a man /  
 Axestow me nat quod .I. wheither þat .I. be A resonable mortal beast /  
 .I. woot wel *and* .I. confesse wel þat .I. am it // wysteshow neufer  
 12 yit þat thou were any other thinge quod she / no quod .I. / now  
 woot .I. quod she oother cause of thi maledye *and* þat ryht grete //  
 Thow hast left forto knownen thi self what thou art / thorw whiche  
 .I. haue pleynly fwonde the cause of thi maledye / or elles the entre  
 16 of recocueringe of thin heele // ffor whi for thou art confwndyd  
*with* foryeetynge of thi self / ffor-thy sorwistow þat thou art exilyd  
 of thi propre goodys / And for thou ne wost what is the ende  
 of thinges / ffor-thy domesthow þat felonos *and* wykkyd men  
 20 ben myghty *and* weleful / And for thou ast foryeeten by whiche  
 gouvernement the world is gouerned // ffor-thi wenestow þat pise  
 Mutacyouns of fortune fletyn *with*-owte gouernor / This be grete  
 causes nat onoly to Maledye / but certes grete causes to thi deth / but  
 24 .I. thanke the <sup>1</sup>Auctor *and* the makere of heele þat nature hath  
 nat alle for-letyn the / I haue grete noryssynges of thin heele //  
 And þat ys the sothe sentense of gouernaunce of the worlde / þat  
 thou byleeuest þat the gouernynge of it nis nat subiect ne vndyr-  
 28 putte to þe folie of thise happes Auentros / but the resoun of God /  
*and* ther-for dowte the nothinge / for of / this lytul sparke / thin hete  
 of lyf shal shyne / But for as meche as it is nat tyme yit of fastere  
 remedies / And the nature of thowhtes desseyued is this // that as ofte  
 32 as they casten Away sothe opyniouns / thei clothen hem in false  
 opynyouns / of which false opyniouns the dirkenesse of perturba wexit  
 vp / þat confwndeth the verray insyhte / And þat dirkenesse shal

.I. assaye som-what / to maken thinne and wayk by lyhte *and*  
Meenelyche remedyes / So þat after that þat the dirkenesse of  
desseyuynge desiringes is don a-wey / thow mowe knowe the  
shynynge of verray lyht<sup>4</sup>

¶ The seuende Metyr [margin, leaf 32, back]

**T**He sterres couered with blake clowdes ne mowen yeten a  
doun no lyht / yif the trowble wynde þat hyht Auster /  
turnyng *and* waluyng the see medleth the hete þat is to  
seyn the boylynge up fro the botme / the wawes þat whilom 8  
weeren cleere as glas / And lyk to þe fayre cleere dayes *and* brihte  
withstand anon the sythes of men / by the fylthe *and* ordure þat is  
resoluyd / /And the fletynge strem þat Royleth down diuersly / ffro  
hy mountaygnes is arrested *and* resisted ofte tyme by the encoun- 12  
trynge of A stoon / þat is departyd *and* fallyn fram som Roche / And  
for-thi yif thow wolt lookyn / And deemen soth / *with* clear lyht /  
And holden the wey *with* a ryht paath / weyue thow Ioye // dryf fro  
the drede / fleme thow hooke / ne lat no sorwe aproche / that is to 16  
seyn / lat non of thise iij passyouns ouercomen the or blende the /  
for clowdy *and* dirke is thilke thowt *and* bownde with brydles /  
were as thise thinges reygnen /

Explicit liber primus

Incipit secundus liber.

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## [BOOK II.]

¶ The fyrt prose [margin, leaf 34, back]

**A**ftyr this she stynte a lytul / And after þat .I. hadde 20  
gadered by atempre stillenesse myn atencioun // she seyde  
thus / as who so myht seyn thus / affter thise thinges  
she stynte a lytul / And whan she aperseyuyd by  
atempre stylenesse / þat .I. was ententyf to herkene here/ /she 24  
bygan to speke in this whise // yif .I. quod she haue vndyrstondyn  
and knownen owtrely the causes *and* the habyt of thi maledye / thow

languyssest and art defeted for desire and talent of thi rather fortune /  
 she þat ilke fortune onoly þat is changed as thow feynest to þe  
 ward / hath peruertryd the clernezze and the estat of thi corage / .I.  
 4 vndirstonde the feele fold colours and deceytes of thilke meruayles  
 Monstre fortune / And how she vseth ful flaterynge famylaryte with  
 hem that she enforseth to by-gyle / So longe tyl þat she confounde  
 with onsufferabele sorwe hem / that she hath left in dysspeyre vnpur-  
 8 ueyed / And yif thow remenbrest wel the kynde / the maneres And  
 the desert of thilke fortune / thow shalt wel knowe / þat as in hir  
 thow neuere ne haddest / ne hast. yloost any fayr thinge // but as .I.  
 trowe .I. shal nat gretly travaylen to do the remenbre on thise thinges /  
 12 for thow weere wont to hurtelyn and despysen hir with manly  
 wordes / wan she blawndyssyng and present / And purswedest hir  
 with sentenses / þat weren drawen owt of myn entre / þat is to sayn /  
 of myn enformasyoun / but no sodeyn mutacyon / ne bytydeth nat  
 16 with-owte a manere chaungyng of corages / And so is it byfallyn þat  
 thow art a lytel departyd fro the pes of thi thought / but now  
 is tyme þat thow drynke and ataast some softe and delitable thinges /  
 so þat wan þey ben entred with-in the / it mowe maken wey to  
 20 strengere drynkes of medicines / .I. Com now forth ther-fore the  
 suacyon of swetenesse Rethoryen / whiche þat goth onoly the ryht  
 wey / whil she forsakyth nat myne estatutes / And with rethorice  
 com forth Musyce A damysel of oure hows / þat syngeth now lyhtere  
 24 moedes or probasylons now heuyere // what eyleth the man what is  
 it þat hath cast the in to mornynge and into wepynge / .I. trowe  
 þat thow hast seyn som newe thinge and vnkowth / thow weenest  
 þat fortune be chaungyd ayein the / but thow weenes wrong yif  
 28 thow that weene / Alwey tho ben hir maneres / she hath rather kept  
 as to þe wrard / hir propre stabylnesse standeth in the chaunynge of  
 hir self / Ryht swich was she wan she flateryd the and desseyued  
 the / with vnlefful lykynges of fals welfulnesse / thow hast now  
 32 knowyn and ataynt the dowlous or dowble vysage of thilke blynde  
 goddesse fortune / she þat yit coueryht and wymplith hir to oother  
 foolkes / hat shewed hir euerydel to the / yif thow aprouest hir and

thinkest þat she is god / vse hir maneres / *and* pleyne the nat<sup>1</sup> / And  
yif thou agrysyst hyr false trecherye / despysē *and* cast a-way hir  
þat pleyyth so harmfully // ffor she þat is now cause of so mochel  
sorwe to the . sholde ben cause to the of pes *and* of Ioye // she hath 4  
forsakyn the forsothe / the whiche þat neuer man may ben sykyr þat  
she ne shal forsake hym/ /Glose/ /But natheles some bookeſ han  
the texte thus // fforsothe she hath forsakyn the / ne ther nis no  
man sykyr þat she ne hath nat forsake// holdestow thanne thilke wele- 8  
fulnesse presyes to the þat shal passen / And is present fortune dere-  
worthe to the / which þat nis nat feythfull for to dwelle / *and* wan  
she goth awey þat she bryngeth a wiht in sorwe/ /for syn she may  
nat ben whitholden at a mannys wille / she maketh hym a wrecche 12  
wan she departyth fro hym / what oother thinge is flyttygne fortune /  
but a manere shewyng of wrecchydnesse þat is to comyn // ne it ne  
suffiseth nat oonly to lokyn on thyngē þat is present by-form the  
eyen of a man / but wysdom loeketh *and* amesureth the ende of 16  
thinges/ /And the same chaungyng fram oon in to A nother / þat is  
to seyn from Aduersite into pros<sup>1</sup>perite / Maketh / þat the manesses of  
fortune ne ben nat for to dreden / ne the flaterynges of hir to ben  
desired // thus at the laste yt by-houeth the / to suffren wit euene-20  
wylle / in paciense / Al þat is don in with the floor of fortune /  
þat is to seyn / in this world Syn thow hast ones put thi necke  
vndyr þe yok<sup>1</sup> of hir /ffor yif thou welt wryten a lawe of wen-  
dyngē *and* of dwellynge to fortune which þat thow hast chosyn 24  
freely to ben thi ladye/ /Artow nat wrongful in þat / *and* makest  
fortune wroth *and* Aspere by thine in-paciencē / And yit þou mayst  
nat chaunge hyr // yif thou commyttest *and* bytakest thi sayles to  
the wynde / thou shalt be shouen nat thedyr þat thou woldest but 28  
whedyr þat þe wynde showueth the/ /yif thou castest thi sedes in  
to the feedes thou sholdest han in mynde þat the yeres ben  
Amonges / owther wyle plentevos *and* oper whils barayne / thou  
hast by-taken thiself to the gouernaunce of fortune / And forthi yt 32  
be-houeth the to ben obeysaunt to the maneres of thi lady / En-  
forcest thou the to Areſten or with-holden the swyftnesse and the

<sup>1</sup> leaf 35, back.

22 Fortune reckes not the Weepings of the Wretched. She clad [BOOK II.  
the naked Boece with wealth, and now withdraws it. [METRE 1, PROSE 2.

swey3 of hir turnyng wheel/ /O thow fool of alle mortal fooles /  
yif fortune by-gan to dwelle stable she cesede thanne to ben fortune.

¶ The fyrist metur [margin, leaf 36]

4 **W**An þat fortune with a proud Ryht Hand hath torned hir  
chaungyne stowndes / she farith lik the maneres of  
the boylinge Eurippe/ /Glosa // Eurippe is an arm  
of the see that ebbyth *and* floweth / *and* som tyme  
the strem is on o syde *and* som tyme on þe ober/ /Texte // she crwel  
8 fortune casteth adown kynges þat whilom weren / ydrad / And she  
deceyuable enhanseth vp the Vmble cheere of hym þat is descounfited  
// Ne she neyther heeryth ne rekkeþ of wrecchede wepynges / and she  
is so hard þat she lyssheth *and* scorneth the wepynges of hem the  
12 whiche she hath makyd wepe with hir free wille / Thus she pleyeth  
*and* thus she proeueth hir strengthes / And sheweth a grete wondyr  
to alle hir seruauntes yif þat a whiht is seyn weleful / And ouer-  
throwe in an hourre

¶ The secunde prose [margin, leaf 37]

16 **C**Ertes .I. wolde pleten with the a fewe thynges vsinge the  
wordys of fortune / tak hede now thy self / yif þat she axeth  
1<sup>1</sup>Ryht/ /O thow man werfore makes thow me gylty by  
thyne euery dayes playnynges / what wronge haue .I. don  
20 the // what goodes haue .I. byreft the þat weeren thyne/ /Stryf or  
pleten wyt me by-forn what Iuge þat thow wolt of the possessyoun  
of Rychesses or of dignitees/ /And yif thow mayst shewyn me / þat  
euere any mortal man hath reseyuyd any of tho thinges to ben hise  
24 in propre / than wol .I. graunte frely þat alle thykke thynges weeren  
thyne / whiche that thow axest / wan þat nature browht the forth  
owt of thi modyr wombe / .I. resseyuyd the naked *and* nedy of alle  
thinges / *and* .I. noryssede the with my Rychesses and was redy *and*  
28 ententyf thorw my fauor to susteyne the / And þat makeþ the now  
impacyent ayeins me/ /And .I. enuyrounde the with alle the Aboun-  
daunce *and* shyninge of alle goodes þat ben in my ryht/ / now it  
lyketh me to withdrawn myn hand // thow hast had grace as he þat

<sup>1</sup> leaf 37, back.

vsed of foreyne goodes / thou hast no ryht to pleyne the as though  
thow haddyst outrely for-lorn alle thi thinges // whey pleynesthow  
thanне / .I. haue don the no wrong / Rychesse honours and swyche  
other thinges ben of my ryht / My seruauntus knowen me for hyr 4  
lady / they comyn with me and departen wan .I. wende .I. dar wel  
affermen hardyly þat yif tho thinges of whiche thow pleynest þat  
thow hast forlorn hadde ben thyne / thow ne haddyst nat lorn hem /  
/ .I. shal thanне oonly ben defendyd to vsen my Ryht/ /Certes 8  
it ys leueful to the heuene to make cleere dayes / and after þat to  
coeueryn tho same dayes with dirk nyghtes // the yer hath ek leue to  
apayrelyn the visage of the erthe now with flowres and now with  
frut / and to confownden hem som tyme with reynes and with coldes/ 12  
/The see hath ek his ryht to ben som tyme kalm and blawndyssyng  
with smothe water and som tyme to ben horible with wawes and  
tempestes / But the couetyse of men þat may nat ben stanched /  
shal it bynde me to ben stidefast / syn þat stidefastnesse is vnkowth 16  
to my maneres / swych is my strengthe and this pley .I. pleye con-  
tinuely/ .I. torne the whirlynge wheel with the tornyng cercle /  
.I. am glad to chaungyn <sup>1</sup>the lowest to the heyst / And the heyst to  
the lowest // Worth vp yif thow wolt so it be by this lawe / that 20  
thow ne holde nat þat .I. do the wronge / thogh thow dessende  
adoun wan the resoun of my pley axeth it/ /wistesthow nat how  
cresus the kyng of lydyens of whiche kyng Cyrus was ful sore agast /  
a lytul by-forn þat this rewlyche cresus was kawth of Cyrus and 24  
lad to the fyr to ben brent / but þat a rayn dessendede down fro  
heuene þat rescowede hym/ /And is yt owt of thi mynde / how þat  
pawlus consul of Rome / wan he hadde takyn þe kyng of percyens /  
weep pitowsly / for the kapteuite of the self kyng // what other 28  
thinge by-waylen the cryenges of tragedyes / but oonly the dedes of  
fortune / þat with a vnwarstroke ouertorneth realmes of grete noblye/  
/Glose/ /Tragedye is to seyn / a dite of a prosperite for a tyme  
þat endith in wrecchydnesse // lernedest nat thow in greke wan thow 32  
weere younge / þat in the entre or in the celere of Iubyter ther ben  
towched two tonnes þat on is ful of good þat oother is ful of harm/

/what ryht hasthow to pleyne / yif thou hast takyn more plenteuously of the goode syde þat is to seyn of my Rychesses *and prosperites*/  
/And what ek yif .I. ne be nat al departyd fro the // what ek yif  
4 my mutabylyte yeueth the ryhtful cause of hope to han yit betere  
thinges/ /Natholes dysmaye the nat in thi thowght/ /And thou þat  
art put in the comune Realme of alle / ne desire nat to lyuen by thin  
only propre ryht

the secunde metur [margin, leaf 38, back]

8      **T**Howgh plente þat is Goddessesse of Rychesses hielde a-down  
with ful horn / And withdraweth nat hir hand / as many  
Rychesses as the see torneth vpward sandes wan yt ys  
moeued with rauyssyngel blastes/ /Or elles as many  
12 rychesses as ther shynyn bryhte sterres in heuene on the sterry nyghtes /  
yt for al þat mankynde nolde nat cese to wepe wrecchede plentes/  
/And al be it so þat god resseyueth gladly hir preyres / *and* yeueth  
hem as fool large meche gold / And Aparayleth coueytos men with  
16 noble or cleere honours // yt semeth hem hauen .I.-getyn nothings  
but alwey hir crewel rauyne deuowryngel that thei han getyn /  
sheweth oother gapynges / þat is to seyn / gaben *and* desyren yt  
after mo rychesses/. /what brydlis myhtten wyt-holden to any cer-  
20 teyn ende the desordene couetyse of men / wan euer the rather þat it  
fleteth <sup>1</sup>In large yiftes / the more ay brenneth in Hem the thurst  
of hauynge/ /Certes he þat quakyng *and* dredful weneth hym  
seluen nedys / he ne leueth neuer more ryche

¶ The thrydde prose [margin, leaf 40]

24      **T**Her-for yif þat fortune spake with the for hir self in this  
manere / forsothe thou ne haddyst nat / what thou myhtest  
answere/ /And yif thou hast Any thinge / wher-with thou  
mayst ryht fully defendyn thy compleynt / it by-houeth  
28 the to shewyn yt / And .I. wol yeuyn the spase to tellyn it/ /Cer-  
tainly *quod* .I. thanne / thise bet' fayre thinges / And enoynted with  
hony swetenesse of Rethorike *and* Musyke / And oonly whil thei ben  
herd / they ben dylsyos // but to wreches is a deppere feelynge of

harm / this is to seyn / þat wrecches feelyn the harmes / that they suffren more greuosly / than the remedies or the delytes of thise wordes mowen gladyn or comforten hem / So þat wan thise thinges stynten forto sowne in eres / the <sup>1</sup>sorwe þat is insett greueth the 4 thowght/ /Ryht so is it *quod* she / for thise ne ben yit none remedyes of thi maledye / but they ben A manere noryssynges of thi sorwes yit rebel ayein thi curacion) // ffor wan þat tyme is / .I. shal moeue swych thinges þat percen hem self depe/ /but natheles þat thou 8 shalt nat wylne to leten thi self a wrecche // hasthow foryeten the nowmbere and the manere of thi welefulnessse // I. hoolde me styllle how þat the souerane men of the Cyte tokyn the in cure and kepyng / wan thou weere orphelyn of fadyr *and* modyr / And 12 weere chosen in Affynite of prinses of the cyte / And thou begunne rather to be leef *and* deere / than for to ben A neyshebour/ / the whiche thing is the moost presyous kynde of any propinquite or alyaunce þat may ben // who is it þat ne seyde tho þat thou 16 were ryht weleful / with so grete A nobleye of thi fadyris in lawe *and* with the castete of thi wyf / And with the oportunitate *and* noblesse of thi masculyn chyldren þat is to seyn / thi sones / And ouer al this me lyste to passen the comune thinges / how thou 20 haddyst in thi yowthe dygnites / þat weren werned to oolde men // but it delyteth me to comen now to the Syngler / vp-hepyng of thi welefulnessse / yif any frute of mortal thinges may han any weyhte or pris of welefulnessse / myhtesthow euer for-yetyn for any charge 24 of harm þat myhte befall / the remenbraunce of thilke day / þat thou saye thi two sones makyd conseileres / *and* .I.-lad togedere fro thin hows vndur so gret A semble of senatoures *and* vndyr the blythenesse of peopple/ /And whan thou saye hem set in the court in heere 28 chayeres of dygnites / thou Rethoryen or pronouncere of kynge preysynges desseruedyst glorie of wit *and* of Eloquence / wan thou syttinge by-twyen thy two sones conseyleres in the place / þat hihte cireo / And fulfyldest the Abydyng of the multitude of poeple þat 32 was sprad a-bowten the with so large preysyng *and* laude / as men syngen / in victories/ /tho yauue thou wordes to fortune as .I. trowe /

þat is to seyn / tho feffedest thou fortune with glosyng wordes /  
 And desseyuedest hir / wan she acoyede the *and* noryssede the / as hir  
 owne delyces // thou bar away of fortune a yifte / þat is to seyn /  
 4 swich gerdown þat she neuer yaf to pryue man / *wil' thow therfor*  
 lye a Rekenyng *with* fortune // she hath now twyncled fyrst vp on  
 the / *with* wyckede eye / yif thou consydere the nowmbrē *and* the  
 maneres of thy blysse *and* of thy sorwes / thou mayst nat forsakyn  
 8 þat thou art yit blysseful / /ffor yif thou therfor weenest thiself  
 nat weleful / for thynges þat the semeden Ioyful ben passed / *and*  
 ther nis nat whi thou sholdest weene thy self A wrecche / for thinges  
 þat semen now sorye passen al so / Arthow now comen fyrst A sodeyn  
 12 gest in to the shadwe or tabernacle of this lyf / /or trowesthow þat  
 any stedefastnesse be in mannes thinges / whan ofte a swyft howre  
 dyssoluuede the same man / þat is to seyn whan the sowle departeth  
 fro the body // ffor al þat though þat zelde is ther any feith þat  
 16 fortune thinges wolen dwellyn / /yit natheles the laste day of A man-  
 ys lif ys a maneres deth to fortune And also to thilke þat hath dwelt /  
*and* therfor what weenestow dar recke / yif thou forlete hyr in  
 deyinge or elles þat she fortune forlete the in fleyng away /

¶ The iii Metur [*margin, leaf 41, back*]

20 **W**HAN phebus the sonne bygynneth to spredyn hyr cleer-  
 nesse *with* rosene charyettes thanne the sterre ydym-  
 myd / palyt here white cheeres / by the flambes of  
 the sonne þat ouercometh the sterre lyht / this is to  
 24 seyn / wan the sonne is rysyn / the day sterre wexeth paale / *and*  
 leseth hir lyht / for the grete bryhtnesse of the sonne / wan the  
 wode wexeth rody of rosyn flowres in the fyrst somer seson thorw  
 the brethe of the wynde zepherus / that wexeth warm / yif the  
 28 clowdy wynde austre / blowe fellyche / than goth awey the fayre-  
 nesse of thornesse // ofte the see is clearer *and* kalm *with* howte  
 moeuyng floedes / *and* ofte the horyble wynd aquilon / moeuth  
 boylunge tempestes *and* ouer-welneeth the see / ȝif the forme of this  
 32 worlde is so zeelde stable And yif yt turneth by so manye entre-

chaungynges/ /wolthow thanne trusten in the townblynge fortunes of men // wolthow trowen on flettinge goodes / is it certeyn *and* establyssed by lawe perdurable þat nothinge þat is engendred nys stedefast ne estable

¶ The ferthe prose [margin, leaf 44]

**T**HAN seyde .I. thus / O norice of alle vertuus thow seyst ful soþ // Ne .I. ne may nat for-sake the ryht swyfte cours of my prosperite // þat is to seyn þat prosperite ne be comen to me wondyr swyfly *and* sone // but this is thinge þat 8 gretely smerteth me / whan yt remenbryth me // ffor in alle Aduersyte of fortune the mooste vnȝely kynde <sup>1</sup> of *contrarios* fortune is to han ben weleful / But þat thow *quod* she abyest thus the tormentus<sup>2</sup> of thi false opynion / þat maysthow nat ryhfully blamen ne Aretten to 12 thinges / as who seyh / ffor thow hast yit many habündaunce of thinges/ /Texte // ffor al be yt so þat the ydel name of auenturos welefulnessesse moeueth the now / it ys leefful þat thow rekne with me of how manye grete thinges thow hast yit plente / And therfor 16 yif þat thilke thinge / þat thow haddest for moost presyous in al thi rychesse of fortune / be kept to the yit by the grace of god vnwemmed *and* vndefowled / maysthow thanne pleyne ryhtfully vp-on the meschef of fortune / syn thow hast yit thy beste thinges/ 20 /Certes yit leueth in good poýnt thilke presious honour of man-kynde / Symacus thi wyues fadyr / which þat is a man maked alle of savyence *and* vertu / the wyche man thow woldest byen Redely / with the pris of thin owne lyf // he be-wayleth the-wrongs þat men 24 don to the / *and* nat for hym self for he leueth in sykernesse of any sentences put ayeins hym/ /And yit lyuyth thy wyf þat is a-tempre of wyt *and* passynge oother wymmen in clennesse of chastete/ /And for .I. wol closern shortely hyr bowntes / she is lik to hir fadyr / .I. 28 telle the wel þat she lyueth loþ of this lyf / And keepith to the oonly hir goost / And is al maad *and* ouerkomen by wepyng *and* sorwe for desyr of the / in the weche thinge oonly .I. moot graunten þat thi welefulness is amenyssed // what shal .I. seyn ek of thi two 32

<sup>1</sup> leaf 44, back.

<sup>2</sup> MS. torment; *as pheb;* for *phebus.* *But ; = also z and gh.*

sones conseylours of whiche as of chyldren of hir age ther shyneth  
the lykenesse of the wyt of hir fadyr or of hir eldyr fadyr // And  
syn the soueryn cure of alle mortel folk/ is to sauuen hir owen lyues/  
4 /O how weleful arthow yif thou knowe thy goodes / for yit ben  
ther thinges dwellyd to the ward / þat no man dowteth than they ne  
ben more dereworthe to the / than thin owen lyf/ /And for thy /  
drye thy teeres for yit nis nat euerych fortune al hateful to the ward /  
8 ne ouer gret tempest hath nat yit fallen vpon the // wan þat thyne  
ancres cleuen faste / þat neyther wolen suffren the counfort of this  
tyme present / ne the hope of tyme comyng to passen ne to faylen  
<sup>1</sup> And .I. preye quod .I. þat faste moten they halden / for whyles that  
12 they halden / how so euer þat thinges ben / .I. shal wel fleetyn forth  
and escapin / but thou mayste wel sen how grete Aparayles and aray  
þat me lakketh þat ben passed away fro me/ /.I. haue som what  
auaunsed and forthered the quod she / yif þat thou anoye nat or for-  
16 thinke nat of al thi fortune / As who seyth .I. haue som what conforted  
the so þat thou tempest the nat thus with al thi fortune syn thou hast  
yit thi beste thinges // but .I. may nat suffren thi delites / þat pleynest  
so wepynge and angwissos for þat ther lacketh som what to thi weleful-  
20 nesse/ /for what man is so sad or of so parfyte welefulness / þat he  
ne struyth and pleyneth on som halue ayen þ<sup>e</sup> qualite of his estat/ /  
for why / ful angwissos thing is the conlysyon of mannes goodes / for  
eyther it comth nat al to-gydere to a wyht / or ellis yt last nat perpe-  
24 tuel // ffor sum man hath grete Rychesses / but he is a-shamyd of his  
Vngentel lynage / And som ys renowned of noblesse of kynrede /  
but he is enclosed in so grete Angwysshe of nede of thinges / þat him  
weere leuere þat he weere vnknowe/ /And som man haboundith  
28 bothe in Rychesse and noblesse / but yit he bewayleth his caste lyf /  
for he ne hath no wyf / And som man is wel and ȝelyly ymaryed  
but he hat no chyldren / And noriseth hise Rychesses to the eyres of  
strange foolkys / And som man is gladyd with chyldren / but he  
32 weepeth ful sory for the trespace of his sone or of his dowgter/ /And  
for this þer ne acordyth no wyht lyghtly to the co[n]dycyon of his  
fortune // ffor alwey to euery man ther is in som what þat vn-assaied

he ne wot nat / or elles he dredith þat he hath asayed/ /And adde  
this also / þat euery weleful man hath a ful delycat feelynge / so that  
but yif alle thinges byfalle at his owne wyl / for he inpacyent or is  
nat vsed to han non Aduersyte / A-non he is throwen adown / for 4  
euery lytul thinge/ /And ful lytul thinges ben tho / þat withdrawen  
the somme or the perfecyon of blysfulness fro hem þat ben moost  
fortunat // how many men trowesthow wolden demen hem self to ben  
almoost in heuene / yif they <sup>1</sup>myghten atayne to the leest party of the 8  
remnaunt of thi fortune/ /this same place þat thou clepyst exil / is  
contre to hem þat enhabyten heere *and* forthi nothing wrecched but  
whan thou weenest hyt / As ho seyth thou thy self ne no whyht elles  
nis a wrecchche / but whan he weneth hym self a wrecchche by repu- 12  
tasyng of his corage/ /And ayeinward / alle fortune is blysful to a  
man / by the egreablete or by the egalyte of hym þat suffreth hyt //  
what man is þat / that is so weleful þat nolde changen his estat /  
what he hath lost pacience // the swetnesse of mannes welefulnessse is 16  
sprayngd with many beternes / the weche welefulnessse al thowgh  
it seme swete *and* Ioyful to hem þat vseth hyt / yt may yt nat ben  
with-holden þat it ne goth away wan yt woole/ /Thanne is yt wel  
sene / how wrecched is the blysfulnessse of mortal thinges / þat 20  
neyther yt dureth perpetuel with hem that euery fortune resseyuen  
agreeabley or egaly / ne it ne delyteth nat in al to hem. þat ben  
angwyssos / O ye mortal folk what seke *ȝe* thanne blysfulnessse owt  
of yowre self / whiche þat is put in yowre self / Erroure *and* folye 24  
confowndeth yow / .I. shal shewe the shortely the poynt of souereyne  
blysfulnessse/ /Is ther any thinge more presyous to the than thi self /  
thow wolt Answere nay/ /Thanne yif hyt so be þat thou art myghty  
ouer thi self / that is to seyn by tranquillite of thi sowle / than hast 28  
thow thinge in thi power þat thou noldest never leesyn / ne fortune  
may nat be-neme it the / And þat thou mayst knowe þat blyssefulnessse  
ne may nat standen in thinges þat ben fortounous *and* temporel / now  
vndyrstonde *and* gadere yt to-gidere thus // yif blysfulnessse be the 32  
souereyn good of nature þat lyueth by resoun / ne thilke thinge nis  
nat souereyn good þat may be taken awey in any wyse / for more

<sup>1</sup> leaf 45, back.

worthi thinge *and* more digne is thilke thinge þat may nat ben take  
 awey // than sheweth yt wel þat the vnstablenesse of fortune may  
 nat atayne to resseyuen verray blysfulnesse / And yit more ouer. /  
 4 what man that this towmblyng welefulness ledith / eyther he woot  
 þat it is chaungeable / or elles he woot hyt nat / And yif he <sup>1</sup>wot it  
 nat / what blysful fortune may ther ben in the blyndnesse of ignor-  
 ance/ /And yif he wot þat it ys chaungeable / he moot alwey ben  
 8 adrad þat he ne lese þat thinge þat he ne dowteth nat but þat he may  
 leesyn hyt / As who seyth he mot ben alway agast list he leese þat  
 he wot wel he may leese it // for which the continual drede þat he  
 hath ne suffreth hym nat to ben weleful / Or yif he leese it / he  
 12 weneth to be dyspysed *and* forletyn/ /Certes ek þat is a ful lytul  
 good þat is born *with* euene herte whan yt is lost / þat is to seyn þat  
 men do no more fors of the lost than of the hauyng / And for as  
 meche as thow þi self art he to whom yt hath ben shewed *and* proued  
 16 by ful manye demonstracyouns as I. wot wel / þat the sowles of men  
 ne mowe nat deyen in no wise / And ek syn yt is clearer and certeyn /  
 þat fortunous welefulness endith by the deth of the body / yt may  
 nat ben dowted / þat yif þat deth may take a-way blysfulnesse þat  
 20 alle the kynde of mortal thinges ne dessendeth in to wrecchednesse /  
 by the ende of the deth/ /And syn we knownen wel þat many a man  
 hath sowht the frut of blysfulnesse nat oonly *with* suffryng of deth //  
 but ek *with* suffryng of peynes and tormentes/ /How myhte  
 24 thanne this present lyf maken men blysful / syn þat whan thilke  
 selue lyf is ended yt ne maketh folkes no wrecches /

## ¶ The ferthe metur [margin, leaf 46, back]

**W**hat maner man stable And waar / þat wole fowndyn  
 hym a perdurable sete / And ne wole nat ben cast  
 down *with* the lowde blastes of the wynd eurus /  
 And wole despycethe see manasyng *with* floodes //  
 lat hym eschewen to bylde on the cop of the Mountaygne / or in the  
 moyste sandes / for the felle wynd austē tormenteth the cop<sup>2</sup> of the  
 32 montaygne / *with* alle hise strengthes / And the lavse sandes refusen  
 to beren the heuy wyhte/ /And forthi ȝif thow wolt flee the

<sup>1</sup> leaf 46.<sup>2</sup> ? MS may be top.

perylous auenture / þat is to seyn of the worlde / haue mynde  
certeynely to fychchen thin hows of a merye site in A lowh stoon //  
for al thowgh the wynde troublinge the see / thondre with ouer-  
throwynges / /how that art put in quiete and weleful by strengthe 4  
of thi palys shalt leden <sup>1</sup>A cler age / Scornynge the woodnesses And  
the Ires of the Eyr //

## ¶ The fyfthe prose [margin, leaf 49, back]

**B**Vt for as moche as the noryssinges of my resouns dessenden  
now in to the / .I. trowe it weere tyme to vsen a lytel 8  
strengere medycynes/ /Now vndyrstond heere al weere yt  
so þat the yifte of fortune ne weere nat brutel ne transi-  
torye / what is ther in hem þat may ben thyn in any tyme // or  
elles þat yt nis fowl / yif þat it be consyderyd and lokyd perfytly // 12  
Rychessis ben they presyous by the nature of hem self / or elles by  
the nature of the/ /What is most worth of rychesses is nat gold / or  
myht of moneye assembled/ /Certes thilke gold and thilke moneye  
shyneth and yeueth betere renoun to hem þat despendyn it / thanne 16  
to thilke folk þat mokeren it // ffor auarice maketh alwey mokereres  
to ben hated/ /And largesse maketh folk cler of renoun // ffor syn  
þat swich thinge as is transferred fram o man to a nother ne may nat  
dwellyn with no man/ /Certes thanne is thilke moneye precyous 20  
whan it is translated in to oother folkes<sup>2</sup> and stenteth to ben had / by  
vsage of large yeuyng of hym þat hath yeuyn it/ /And also yif al  
the moneye that is ouer al in the worlde / weere gaderyd toward o  
man / it sholde makyn alle oother men to ben <sup>3</sup>nedy as of þat// 24  
And certes a voys þat is to seyn with-owte amenusynge fulfylleth  
to-gydere the heerynge of moche folk// but certes yowre rychesses ne  
mowen nat passen in to moche folk<sup>3</sup>with owte amenusynge And  
whan they ben apassed / nedes they makyn hem poore þat for-gon 28  
the rychesses/ /O streyte and nedy clepe .I. this rychesse / syn þat  
many folk ne may nat han yt al / ne al may it nat comyn to o man /  
with-owten pouerte of alle other folk/ And the shynynge of gemmes  
þat .I. clepe presyous stoones drawith it nat the eyen of folk to hem 32

<sup>1</sup> leaf 47.<sup>2</sup> or folke.<sup>3</sup> leaf 50.

ward / þat is to seyn for the beautes // but certes yif ther weere  
 beaute or bounte in the shynynge of stones / thilke clernessee is of  
 the stones hem self / and nat of men / for which .I. wondre gretely  
 4 þat men meruaylen on swyche thynges / for why / what thing<sup>t</sup> is yt  
 þat yif yt wanteth moeuyng and Ioyngture of sowle and body / þat  
 by ryht myht semen a fayr creature to hym þat hath a sowle of  
 resoun // ffor al be it so þat gemmes drawnen to hem self a lytel of  
 8 the last beaute of the world / thorw the entente of hir creatour /  
 thorw the distinccion of hem self / yit for as mochel as they ben put  
 vndyr yowre excellense / they ne han nat desseruyd by no wey þat  
 ye sholden mervaylen on hem / And the beaute of feldes delyteth yt  
 12 nat mochel vn to yow / Boece / why sholde it nat delyten vs / syn  
 þat it ys a ryht fayr porsyon of þe ryhte fayre werke þat is to seyn  
 of this world / And ryht so ben we gladed som tyme of the face of  
 the see whan yt is cler / And also merueylen we on the heuene /  
 16 and on the sterres / And on the sonne and on the Moone / phylo-  
 sophie / Aperteneth quod she any of thilke thinges to the / why  
 darsthaw gloryfyen the in the shynynge of any swyche thinges //  
 Arthow distingwed and embelysed by the spryngynge flowres of the  
 20 fyrist somer sesoun // or swellyth thy plente in the fructes of somer/  
 / whi arthow rauyssed with ydel Ioyes / whi embracest thou  
 straunge goedes as they weeren thyne // fortune ne shal neuer  
 makyn þat swyche thynges ben thyne þat nature of thinges hath  
 24 maked foreyne fro the / Soth is þat with-owten dowe / the frutes  
 of the Erthe owen to ben to the noryssynge of bestys / And yif þou  
 wolt fulfylle thy nede after þat yt suffiseth to nature / than is yt no  
 nede þat thou seke after the superflwite<sup>1</sup> Of fortune / ffor with ful  
 28 fewe thinges And with ful lytel thinges nature halt hir apayed /  
 And yif þou wolt achoken the fulfyllynge of nature with super-  
 flwites Certes thilke thinges þat þou wolt thresten or powren in to  
 nature shollen ben vnIoyful to the or elles anoyos // wenest thou ek  
 32 þat yt be a fayre thing to shyne with diuerte cloathinge / of which  
 klothinge yif the beaute be agreable to loken vp-on / .I. wol  
 mervaylen on the nature of the matere of thilke klothes / or elles on

the werkman þat wrowht hem/ /But also a longe Rowte of meyne /  
makyth þat a blysful man / þe whiche seruantus<sup>2</sup> / yif they ben  
visyous of condicions it is a gret charge *and* a distrucsyon to the  
hows / And a gret enemy to the lord hym self/ /And yif they ben 4  
goode men / how shal straunge or foreyne goodnesse ben put in þe  
nowmbre of thi Rychesse/ /So þat by alle thyse forseide þinges it is  
cleerly .I.-shewyd þat neuer oon of thilke thinges þat thou account-  
edest for thine goodes nas nat thi good / In the wyche thinges yif 8  
ther be no beaute to ben desyred / why sholdesthow ben sory yif  
thow leese hem / or why sholdesthow reioysen the to holden hem /  
ffor yif they ben fayre of hyr owne kynde / what aperteneth that to  
the / for al so wel sholden they han ben fayre by hem selue / 12  
thowgh they weeryn departed fram alle thyne rychesses // ffor why  
fayre ne presyous ne weeren they nat for þat they comen amoneghe  
Rychesses // but for they semeden fayre *and* presyous / ther-for thou  
haddyst leuere rekne hem amoneghe thy Rychesses/ /But what 16  
desires thou of fortune *with* so grete a noyse / *and* *with* so gret  
a fare/ /.I. trowe thou seke to dryue a-wey nede *with* habund-  
aunce of thinges / but certes it torneth to yow al in the contrarye  
ffor why certes it nedeth of ful manye helpynges to kepyn the 20  
diuersyte of presyos ostelementus/ /And soth it is þat of manye  
thinges / han they nede þat many things han/ /And ayeinward of  
lytul nedeth hem þat mesuren hir fille after the nede of kynde / *and*  
nat after the owtrage of coneytyse / Is it thanne so / þat ye men ne 24  
han no propyr goode / I-set in yow // ffor whiche ye moten sekyn  
owtward yowre goodis in foreyne *and* subgyt thinges / So is thanne  
the condysyn of thinges torned vp so down / þat a man þat is  
a deuine <sup>2</sup>beest by meryte of his resoun / thinketh þat hym self nis 28  
neyther fayre ne noble / but yif yt be thorw possessyon of ostel-  
mentus þat ne han no sowles // And certes al oother thinges ben  
apayed of hir owne beautes / But ye men þat ben semblable to God /  
by yowre resonable thowght desyren to a-payrelen yowre excellent 32  
kynde of the lowest thinges // Ne ye vndyrstondyn nat how gret a

<sup>1</sup> MS seruant; : ; is sometimes z initial and medial (p. 34) as well as us and gh final.

<sup>2</sup> leaf 51.

wronge ye don to yowre creatour / for he wolde þat mankynde were  
 most worthy *and* noble of any oothre wordly thinges/ /And ye  
 threste adown yowre dignitees by-nethe the lowest thinges/ /ffor yif  
 4 þat al þe good of euery thinge / be more presyos than ys thilke  
 thinge whos þat the good ys / syn ye demen þat tho fowlest thinges  
 ben yowre goodys // thanne submitten ye *and* putten yowre seluen  
 vndyr the fowleste thinges by yowre estimacion/ /And certes this  
 8 tydeth nat *with*-owte yowre deserthes / for certes swyche is the condy-  
 syon of alle man kynde / þat oonly whan yt hath knowynge of it selue /  
 than passeth it in noblesse alle oother thinges/ /And whan yt for-  
 leteth þe knowynge of it self / than is it browht by-nethen alle beestys  
 12 // for why al oother leuyng bestys han of kynde to knowe nat hym-  
 self // but whan men letyn the knowynge of hem-self yt comth hem  
 of vice // but how brode shewyth the errore And the folye of yow  
 men / þat wenēn þat any thinge may ben aparaylyd with straunge  
 16 aparaylementus // but for sothe þat may nat ben doon/ /For yif a wyht  
 shyneth *with* thinges þat ben put to hym / as thus / yif thilke  
 thinges schynen *with* which a man is aparayled / certes thilke  
 thinges ben comedyd *and* preyed *with* whyche he is aparayld //  
 20 but nathenes the thinge þat is coueryd *and* wrappyd vndyr þat  
 dwelleth in his felthe/ /And .I. denye þat thilke thinge be good þat  
 anoyeth hym þat hath it/ /Gabbe .I. of this / thow wolt seye nay //  
 Certes Rychesses han a-noyed ful ofte hem that han tho Rychesses //  
 24 syn þat euery wyckyd shrewe / and for hys wyckednesse the more gredy  
 Aftyr oother folkes Rychesses / wer so euer it be in any place / be it  
 gold or presyous stones/ /And wenyth hym only most worthi þat  
 hat hem // thow thanne þat so bysy dredist now the sward *and*  
 28 the spere // yif thow haddyst entred in the paath <sup>1</sup>of this lyf a  
 voyde wayferynge man / þan woldyst thow synge by-forn the thef /  
 as who seyth a pore man þat berth no Rychesse on hym / by the  
 weye / may boldely synge by-forn theues / for he hath nat werof to  
 32 ben robbed / O precyos And ryht cler is the blysfulnesse of mortal  
 rychesses / þat whan thow hast getyn yf / than hast thow lorn thi  
 sikernessee

## ¶ The fyfthe metur [margin, leaf 52]

**B**Lysful was the fyrist age of men // they heldyn hem apayed  
/ with the metes þat the trewe feeldes browhten forth //  
they ne dystroyede nor desseyuyd nat hem self with  
owtrage // they weeren wont lythly to slakyn hyr hungryr 4  
at euen with accornes of Okes / they ne cowde nat medly the yifte  
of bachus to the clear hony / þat is to seyn they cowde make no  
pymt nor clarree / ne they cowde nat medle the bryhte fleezes of  
the contre of Seryens / with the venym of tyrye // this is to 8  
seyn they cowde nat deyen white fleezes of syryen contre with the  
blood of a manere shyllefyssh / þat men fynden in tyrye / with  
whiche blood men deyen purpyr / /they slepin holsom sleyps  
vp on the gras / And dronkyn of the rennyng wateres / And 12  
layen vndyr the shadwes of the heye pyn trees / Ne no gest  
ne straungere ne karue yit the heye see with oores / or with  
shippes // Ne they ne hadde seyn yit none newe strandes to ledn  
marchaudyse <sup>1</sup>In-to diuerse contres / Tho weeryn þe crwel 16  
claryouns ful hust and ful styll / ne blod I-shad by egre hate ne  
hadde nat deyed yit armures / for werto / or whych wodnesse of  
enemys wolde fyrist moeuen armes / whan they say crwel woundes ne  
none meedes be of blod I-shad / I. wolde þat owre tymes sholde 20  
torne ayein to þe olde maneres / but þe angwissos loue of hauynge  
brenneth in folk moore crwely than þe fyr of mowntaigne ethna /  
þat ay brenneth / Allas what was he þat fyrist dalf vp the gobetes  
or the weyghtes of gold couered vndyr erthe / And the presios stoones 24  
þat woldyn han be hydd // he dalf vp presios perils / þat is to seyn  
þat he þat hem fyrist vp dalf / dalf vp a presios peril / for whi for  
the preciosnesse of swych thinge hath many man be in peril

<sup>1</sup> leaf 52, back.

Chawcer vp on this fyfte metur of the second book<sup>1</sup>

- A** Blysful lyf a paysyble *and* a swete [The Former Age]  
 ledden the poeple in the former age  
 They helde hem paied of the fructes þat þey etc  
 4 whiche þat the feldes yaué hem by vsage  
 They ne weere nat forpampred *with* owtrage  
 Onknowyn was þe quyerne *and* ek the melle  
 They eten mast hawes *and* swych pownage  
 8 And dronken water of the colde welle
- ¶ yit nas the grownd nat wondred *with* þe plowh  
 but corn vp spong vnsowe of mannes hond  
 þe which they gnodded *and* eete nat half .I.-nowh  
 12 ne man yit knewe the forwes of his lond  
 no man the fyr owt of the flynt yit fonde  
 Vn-koruen and vn-grobbed lay the vyne  
 no man yit in the morter spices grond  
 16 to clarre ne to sawse of galentyne
- ¶ no Madyr welde or wod no litestere  
 ne knewh / the fles was of is former hewe  
 no flesh ne wyste offence of egge or spere  
 20 no coyn ne knewh man which is fals or trewe  
 no ship yit karf the wawes grene *and* blewe  
 no Marchaunt yit ne fette owt-landissh ware  
 no batails trompes for the werres folk ne knewe  
 24 ne towres heye *and* walles rownde or square
- ¶ what sholde it han avayled to werreye  
 ther lay no profyt ther was no rychesse  
 But corsed was the tyme .I. dar' wel seye [leaf 53]
- 28 þat men fyrst dede hir swety bysynesse  
 to grobbe vp metal lurkyng in dirkenesse  
*and* in þe Ryuerys fyrst gemmys sowhte

<sup>1</sup> Though this *Former Age* and the *Fortune* that follows have been printed before in our *Parallel Text*, I give 'em again here, to show how they turn-up in the *Boece*.



**Causer / Balades de village sanz peinture**

¶ This wrecched worlde is transmutacion  
as wele / or wo / now poeere and now honour  
with-owten ordyr or wis descresyon

4 gouerned is by fortunes error  
but natheles the lakke of hyr fauowr'  
ne may nat don me syngen thowh .I. deye  
Iay tout perdu moun temps et moun labour

[leaf 53, back]

8 ffor fynaly fortune .I. the deffye

¶ yit is me left the lyht of my resoun  
to knownen frend fro foo in thi merowre  
So mochel hath yit thy whirlynge vp and down

12 I-tawht me for to knowe in an howre  
but trewely no fors of thi reddowre  
to hym þat ouer hym self hath the maystrye  
My suffysaunce shal be my socoure

16 ffor fynaly fortune .I. thee deffye

¶ O Socrates þou stidfast chaumpyon  
she neuer myht be thi tormentowr'  
thow neuer dredest hyr oppressyoun

20 ne in hyr chere fownde thow no sauoure  
thow knewe wel the deseyste of hyr coloure  
And þat hire most worshipe is to lye  
I knew hir' ek a fals dissimuloure

24 ffor fynaly fortune .I. the deffye

**Le respounee de fortune a pleintif**

¶ No man ys wrechhyd but hym self yt wene  
and he þat hath hym self hat suffisaunce  
whi seysthow thanne y am the so kene

28 þat hast thy self owt of my gouernaunce  
sey thus graunt mercy of thyn haboundaunce  
that thow hast lent or this why wolt þou stryue  
what woost thow yit how y the wol auauunce

32 and ek thow hast thy beste frende a lyue

- ¶ I haue the tawht deuisyon) by-twene  
ffrend of effect and frende of countenaunce  
the nedeth nat the galle of no hyene (33)

4 þat cureth eyen derkyd for penaunce  
now seist thou cleer þat weere in ignoraunce  
yit halt thin ancre and yit thou mayst aryue  
ther bownte berth the keye of my substaunce (36)

8 and ek pou hast thy beste frende alyue (40)

¶ how manye haue .I. refused to sustigne  
syn .I. the fostred haue in thy plesaunce  
wolthow thanne make a statute on þy quyene

12 þat .I. shal ben ay at thy ordynaunce  
thow born art in my regne of varyaunce  
abowte the wheel with oother most thow dryue  
My loore is bet than wikkis thi greuaunce (44)

16 and ek pou hast thy beste frende a lyue (48)

## **Le Respounce du plaintif contre fortune.**

- ¶ Thy loore y dempne / it is aduersyte [leaf 54]  
 My frend maysthow nat reuen blynde goddesse  
 þat .I. thy frendes knowe .I. thanke to the  
 20 Tak hem agayn / lat hem go lye on presse (52)  
 the negardye in kepynge hyr rychesse  
 pronostik is thow wolt hire towre asayle  
 wikke appetyt comth ay before sykenesse  
 24 in general this rewle may nat fayle (56)

## **Le respounce de fortune contre le plaintif**

- ¶ Thow pynchest at my mutabylyte  
ffor .I. the lente a drope of my rychesse  
And now me lykhyt to with-drawe me  
28 whi sholdysthaw my realte apresse (60)  
the see may ebbe *and* floweren moore or lesse  
the welkne hath myht<sup>t</sup> to shyne reyne or hayle

ryht so mot .I. kythen my bruteinesse  
in general this rewle may nat fayle

(64)

### Le pleintif

- ¶ Lo excusyon of the maieste  
 4 þat al purueyeth of his ryhtwysnesse  
     that same thinge fortune clepyn ye  
     ye blynde beestys ful of lewednesse  
     the heuene hath proprete of sykernessee  
 8 this world hath euer resteles trauayle  
     thy laste daye is ende of myn interse  
     in general this rewele may nat fayle

(68)

(72)

### Lenuoy de fortune

- ¶ Prynses .I. preye yow of yowre gentilesse  
 12 Lat nat this man on me thus crye *and* pleyne  
     And .I. shal quyte yow yowre bysynesse  
     at my requeste as thre of yow or tweyne  
     þat but yow lest releue hym of hys peyne  
 16 preyeth hys best frend of his noblesse  
     That to som betere estat he may attayne

(76)

The sixte prose [*margin, leaf 56*]

B Vut what shal .I. seye of dignites *and* of powers / the  
 20 whiche ye men þat neyther knownen verray dignite / ne  
     verray power / areysen hem as heye as the heuene / the  
     whiche dignites *and* powers yif they comen to any wykkyd  
     man they don as grete damages *and* destrucciouns / as doth the  
     flaumbe of the mountaigne ethna / whan the flawmbe walweth vp /  
 24 ne no deluge<sup>1</sup> ne doth so crwel harmes / Certes the remenbryth wel  
     as .I. trowe þat thikke dignite þat men clepyn the Imperiye of  
     consulers / the whych þat whilom was bygnnyng of fredom /  
     yowre eldres coueiteden to han don a-way þat dignite for the pride  
 28 of the consulers / And ryht for the same pride / yowre Eldres  
     byform þat tyme hadden don a-wey owt of the cyte of Rome

<sup>1</sup> gloss: i. diluuum.

the kynges name // þat is to seyn they nolde han no lengere no  
kyng // but now yif so be / þat dignites and powers ben yeuen to  
goode men the which / thing is ful ȝelde/ /what agreeable thinges is  
ther in tho dignites or powers / but oonly the goodnessse of foolkys / 4  
þat vsen hem/ /And therfor it is thus / þat honour ne comth nat  
to vertu / for cause of dignite / but ayeinward honour comth to  
dignite for cause of vertu // but which is thilke yowre <sup>1</sup>dereworthe  
power þat is so clearer and so requerable / O / ye erthelyche bestys 8  
considerē ye nat ouer which thinge þat it semeth þat ye han power/  
/now yif thou saye a mous amonges oother musus þat chalengede  
to hym self ward ryht and power ouer alle oother mysus // how gret  
scorn woldisthow han of hit // gloss/ /So farith yt by men the 12  
body hath power ouer the body // ffor yif thou looke wel vp on the  
body of a wyht / what thinge shal簿ow fynde moore freele than iȝ  
man kynde / the whiche men wel ofte ben slain with bytynge of  
smale flyes / or elles with the entrynge of crepyng wormes in to the 16  
priuetes of mannes body/ /but wher shal men fynden any man þat  
may excrecen or haunten any ryht vp on a noper man / but oonly  
on hys body or elles vp on thinges þat ben lowere than the body //  
the which .I. clepe fortunows possessyouns/ /Maysthow euer haue 20  
any comazandement ouer a fre corage<sup>2</sup>/ /Maysthow remwen fro the  
estat of his propre reste / a thowht that is clyuyng to-gidere in hym  
self by stidefast resoun // as whylom a tyraunt wende to confownde  
a fre man of corage / and wende to constreyne hym by torment to 24  
maken hym discoueren and acusen folk þat wisten of a coniuracion  
which .I. clepe a confederacie þat was cast ayeins this tyraunt/ /but  
this fre man boot of his owne tonge and cast it in the visage of  
thilke woode tyraunt // so þat the tormentus þat this tyraunt wende 28  
to han maked matere of crwelte this wiseman makyd it makyd it  
matere of vertu / but what thinge is it þat a man may don to a  
nother man / þat he ne may resseyuen the same thinge of oothre folkes  
in hym self / or thus what may a man don to folk þat folkes ne may 32  
don hym the same/ /.I. haue herd told of busirides þat was wont to  
slen hisse gestys / þat herberweden in his hows / and he was sleyn

<sup>1</sup> leaf 56, back.<sup>2</sup> gloss: *qua. dicit. non.*

hym self of ercules þat was his gest // Regulus hadde takyn in batayle many men of affryke *and* cast hem in to feteres/ /but sone after he moeste yeue hys handes to ben bownde *with* the cheynes of 4 hem þat hadde whylom ouercomen // weenesthow thanne þat he be mynty that hath no power to don a thinge þat oothre ne may don in hym / þat he doth in oothre / And yit moore ouer yif it so weere þat thise dignites or poweres hadden any propre or natural goodnesse 8 in hem self / neuer nolden they 'comyn to shrewes/ /For contraryos thinges ne ben nat wont to ben Ifelawshiped to-gidere/ /Nature refuseth þat contrarious thinges ben .I.-iogned / *and* so as .I. am in certain þat ryht wykkyd folk han dignites ofte tyme / than 12 sheweth it wel þat dignites *and* powers ne ben nat goode of hire owne kynde // syn þat they suffren hem self to cleuen or Ioynen hem to shrewes/ /And certes the same thinge may moost digneliche Iugen *and* seyn of alle the yiftes of fortune / þat moost plentevously 16 comyn to shrewes / of þ<sup>e</sup> which yiftes .I. trowe þat yt owhte ben consideryd / þat no man dowteth þat he nis strong in whom he seth strengthe // *and* in whom þat swyftnesse is/ /soth is that he swyft // Also Musike maketh Musuciens / *and* phisiike maketh phisissiens / 20 *and* rethoryk rethoryens // ffor whi the nature of euery thing maketh his proprete/ /ne it nis nat entremedled / *with* the effect of the contraryous thinges / And as of wil it chaseth owt things þat to it ben contrarye // but certes Rychesse may nat restreyne Auarice 24 vnstaunched/ /ne power ne makyth nat a man mynty ouer hym self / whiche þat visyous lustys holden destreyned *with* cheynes þat ne mowen nat be vnbownden/ /And dignites þat ben yeuen to shrewede folkes nat oonli ne makyth hem nat digne / but it sheweth 28 rather al opynly þat they ben vnworthi *and* vndigne/ /And why is it thus / Certes for ye han Ioye to clebyn thinges *with* false names þat beren hem alle in þ<sup>e</sup> contrarye // the which names ben ful ofte reproeued by the effecte of the same thinges/ /So that thise ilke 32 rychesse ne owghten nat by ryht to ben clepyd rychesses / ne swich power ne owght nat ben clepyd power / ne swich dignite ne owght nat ben clepyd dignite // And at the laste .I. may conclude the same

thing / of alle the yiftes of fortune / in which þer nis nothinge to  
ben desired / ne þat hath in hym self naturel bownte / as it is  
ful wel .I.-seene / ffor neyther they ne Ioignen hem nat alwey to  
goode men / ne makyn hem alwey goode to whom they ben .I.-  
ioigned // verbi gratia /

¶ The sixte Metur [margin, leaf 57, back]

**W**E han wel knowen how many grete harmes *and*  
destrucsyons weren don by the emperor nero // he  
let brenne the Cyte of Rome *and* made slen the 8  
senatoures/ /And he crwel whilom slow his brother  
*and* he was makyd moyst with the blood of his modyr / þat is to  
seyn he lette slen *and* slitten the body of his modyr / to sen wher he  
was conseuyed / *and* he lookyd on euery halue vp on hyr colde dede 12  
body / ne no teere ne wette<sup>1</sup> his face/ /but he was so hard hertyd /  
þat he myhte ben domes man or Iuge of hyr dede beaute / *and*  
natheles yit gouernede this nero by ceptre alle the poeplest that  
phebus the sonne may sen / Comynge fram hys owtereste arysyng til 16  
he hide his bemes vndyr the wawes / þat is to seyn he gouernyd alle  
the poeplest by sceptre imperial þat the sonne goth a-bowte from est  
to west<sup>2</sup> And ek this nero gouernyd by ceptre alle the poeplest þat ben  
vndyr the colde sterres that hyhten vii tyryones / this to seyn he 20  
gouernede alle the poeplest þat ben vndyr the party of the north /  
*and* ek nero gouernede alle þe poeplest þat the vyolent wynd nothus  
scorklith / *and* bakyth the brennyng sandes by hys drye hete / þat  
is to seyn alle the poeplest in the sowth/ /but yit ne myhte nat al 24  
his hye power torné the woodnesse of this wykkyd nero / Allas it is  
greuous fortune it is // as ofte as wykked swerd is ioyned to crwel  
venym / þat is to seyn venimos crwelte to lordshippe

¶ The seuende prose [margin, leaf 60]

**T**Hanne seyde .I. thus // thow wost wel thy self þat the 28  
coueytise of mortal thinges ne hadden never lordshipe of  
me/ /but .I. haue wel desyred matere of thinges / to done /  
as who seyth .I. desyre to han matere of gouernaunce ouer

<sup>1</sup> MS wecte.

<sup>2</sup> leaf 58.

comunalitees/ /ffor vertu stille ne sholde nat elden // þat is to seyn  
þat list þat or he wax old / his vertu þat lay now ful style / ne sholde  
nat perise vn-excercised in gouernaunce of comune / ffor which men  
4 myhten spekyn or wryten of his goode gouernement // philosophie //  
ffor sothe quod she and that is a thing þat may drawen to gouernaunce /  
swiche hertes as ben worthi and noble of hir nature/ /but natheles it  
may nat drawen <sup>1</sup>or tollen swiche hertes as ben .I.-brought to the fulle  
8 perfeccyoun of vertu // þat is to seyn coueytysse of glorye and renoun  
to han wel admynstryd the comune thinges or don gode desertes to  
profyt of the comune/ /ffor se now and consydere how lytul and how  
voyde of alle prys is thilke glorie/ /Certein thing is as thou hast  
12 lerned by the demonstracyoun astronomye // þat al the enuyronyng  
of the erthe abowte ne halt but the resoun of a prikke at regard of the  
gretnesse of heuene/ /þat is to seyn / þat yif ther weere maked  
comparisoun of the erthe to the gretnesse of heuene / men woldyn  
16 Iugen in al / þat the erthe ne helde no space/ /of the whyche litel /  
region of this worlde / the ferthe partie ys inhabited with lyuynge  
bestys þat we knownen / as thou hast thyself ylerned by tholome þat  
proueth it/ /And yif thou haddest with-drawen / and abated in thy  
20 thowht fro thilke ferthe partie as moche space as the see and the  
mareys contenens and ouer-goon / and as moche spaces as the region of  
drowhte ouerstreicheth / þat is to seyn sandes and desertes // vel /  
vnnethe sholde ther dwellyn a ryght streyt place to the habytac-  
24 syoun of men / And ye thanne þat ben enuyroned and closed with-  
in the leste prykke / of thilke prykke / thinken ye to manyfesten  
yowre renoun and don yowre name to ben born forth // but yowre  
glorye þat is so narwh and so streyte Ithrongen in to so lytul  
28 bowndes / how mochel coueyteth yt in largesse and in gret dooinge  
And also sette this ther to // þat many a nasyoun diuerte of tonge  
a[n]d of maneres and ek of resoun of hir lyuynge ben enhabyted in  
the clos of thilke lytul habytacule/ /to the whiche naciouns / what  
32 for deficultere of weyes / and what for deficultere of langages / And  
what defawte of vn-usage and entrecomunyng of marchaundise /  
nat only the names of syngler men ne may nat strecchen / but ek

<sup>1</sup> leaf 60, back.

<sup>2</sup> gloss: i. vix.

the fame of cytes ne may nat strecchen // at the laste certes in the  
tyme of marchus tulius / as hym self writ in his book / þat the  
renoun of the comune of rome ne hadden nat passed ne clownbyn  
ouer the Mountaigne þat hyhte caucasus/ /And yit was thikke tyme 4  
Roome wel waxen / and gretly redowted of the parthes *and* ek of  
oother folk<sup>t</sup> enhabybynge a-bowte // sestow nat thanne how streyt  
and how compressed is thilke glorye / þat ye travaylen <sup>1</sup>A-bowte to  
shewe *and* to multiplye/ /May thanne the glorye of a singler romayne 8  
streichchen thyder as the fame of the name of Rome may nat clymbyn  
ne passen/ /And ek seysthow nat that the maneres of diuerse folk<sup>t</sup> *and*  
ek hir lawes ben discordaunt amongt hem self/ /So þat thilke thinge  
þat som men Iugen worthy of preysyng / oother foolk<sup>t</sup> Iugen þat it 12  
is worthi of torment/ /And ther-of comth it þat thogh a man  
delyte hym in preysyng of his renoun / he may nat in no wyse  
bryngen forth ne spreden his name to many maner poeple / // ther-  
for euery manere man owhte to ben apayed of his glorye *þat* is 16  
publyssed amongt his owne nesshebours/ /And thilke noble renoun  
shal ben restreynyd with-in the bowndes of o manere folk<sup>t</sup> // but  
how many a man *þat* was ful noble in hys tyme / hath the  
wrechched *and* nedy foryetinge of wryteres put owt of mynde *and* 20  
don awey / al be it so *þat* certes thilke wrytynges profyten lykul /  
the whyche wrytynges long<sup>t</sup> *and* derk elde doth a-wey / bothe hem  
*and* ek hir actorros / but yow men semeth to geten yow a per-  
durablete whan ye thinken *þat* in tyme to comyng yowre fame shal 24  
lasten / but natholes yif thou wolt maken comparysoun to the  
endeles spaces of eternite / what thing hast thou by which thou  
mayst reioysen the of long<sup>t</sup> lastyng of thi name/ /ffor yif ther were  
makyd comparyson of the a-bydyng of a moment to .x. thowsand 28  
wynter/ /ffor as mochel as bothe the spaces ben ended / ffor yit  
hath the moment som porsyoun of it al thowgh it lykul be / but  
natholes thilke selue nowmbyr of yeres / *and* ek as many yeeres as  
ther-to may be multyplied / ne may nat certes ben comparysoned to 32  
the perdurabletye *þat* is endeles / ffor of thinges *þat* han ende may be  
maked comparysoun / but of thinges that ben with-owtyn ende to

thinges þat han ende may be maked no comparysoun / and forthi is  
it / þat al thowgh renoun of as longe tyme / as euere the lyst to  
thinken / weere thowt to the regard of eternite þat is vnstaunchable  
4 and infynyt it ne sholde nat oonly semen lytel / but pleynlyche ryht  
nawht/ /but ye men certes ne konne don nothinge a ryht / but  
yif yt be for the audience of poeple / and for idil rumours/ /And ye  
forsaken the grete worthinessse of concience and of vertu // and ye  
8 seken yowre gerdowns of the smale wordes of straunge folkes / haue  
now her and vndyrstonde / in <sup>1</sup>the lyhtnesse of swych pride and  
veyne glorye / how a man scornede festyualy and meryly swych  
vanite // whilom þer was a man þat hadde assayed with struyng  
12 wordes a nother' man / the which nat for vsage of verray vertu / but  
for proud veyne glorye had taken vp on hym falsly the name of a  
philisophre/ /this rather man þat .I. spak of / thowhte he wolde assaye  
weere he thilke weere a philosophre or no / þat is to seyn yif þat he  
16 wolde han suffred lyghtly in pacience the wronges þat weeren don vn  
to hym // this feynede philosophre took pacience a lytel whyle / and  
whan he hadde resseyuyd wordes of owtrage / he as in struyng  
ayein and reioisynghe of hym self seyde at the laste ryht thus //  
20 vndyrstondow nat' þat .I. am a philosophre/ /þat oother man  
answerde ayein ful bytyngly and seyde .I. hadde wel vndyrstondyn  
yt<sup>2</sup> yif thou haddest holden thi tonge stille // but what is it<sup>3</sup> to thise  
noble worthi men/ /for certes of swyche foolk<sup>4</sup> speke .I. / þat  
24 sekyn glorye with vertu/ /what is it quod she / what atteyneth  
fame to swyche foolk / whan the body is resoluyd by the deth at  
the laste // ffor yif yt so be þat men dyen in al / þat is to seyn body  
and sowle / the whyche thing<sup>5</sup> owre resoun deffendeth vs to by  
28 leeuen/ /thanne is ther no glorye in no wyse / for what sholde  
thilke glorye ben // whan he of whom thilke glorye is seyd to be nis  
ryht nawht in no wyse/ /And yif the sowle whyche þat hath in it  
self science of goode werkes/ /vnbownden fro the prison of the  
32 erthe<sup>6</sup> wendeth frely to the heuene/ /despyseth it<sup>7</sup> nat thanne alle  
erthely occupacion) / and beinge in heuene reioiseth // þat it is

<sup>1</sup> leaf 61, back.<sup>3</sup> gloss: .i. corporis.<sup>2</sup> gloss: .s. fama.<sup>4</sup> gloss: .i. anima.

exempt fro alle Erthely thinges / as who seith / thanne rekketh the  
sowle of no glorye of renon) of this world

[*The Seventh Metre (leaf 62)*]

**W**ho so þat with ouerthrowynge thowght oonly seketh  
glorye of fame *and* wenith þat it be souereyn <sup>1</sup>Good // 4  
Lat hym looken vp on the brode shewyng contreyes of heuene / *and*  
vp on the streyte Cyte of this erthe / And he shal ben ashamyd of  
the encres of his name þat may nat fulfylle the litel compas of þe  
Erthe/ /O what coueyten prowde folk to lyften vp hir nekkes in 8  
ydel in the dedly yok of this worlde/ /ffor al thowgh þat renon  
ysprad passynge to ferne poeple / goth by diuerse tonges // *and* al  
thowgh þat grete howses or kynredes shynen *with* cler titlys of  
honours / yit natheles deth despyseth alle heye glorye of fame // 12  
And deth wrappeth to-gydere the heye heuedes *and* the lowe / *and*  
makith egal *and* euene the heyoste to the loweste // where wonen  
now the bones of trewe fabrycius / what is now brutus / or stierne  
catoun // the thynne fame yit lastynge of hir ydel names is marked 16  
with a fewe letterys/ /but al thowgh þat we han knownen the fayre  
wordes of the fames of hem // it is nat yeuen to knowe hem þat ben  
dede *and* consumpte/ /Liggeth<sup>2</sup> thanne stille al owtrely vnknowable //  
ne fame ne maketh yow nat knowe/ /And yif ye weene to lyuen the 20  
longere for wynde of yowre mortal name / whan o cruwel day shal  
rauysshe yow thanne is the seconde deth dwellynge vn to yow //  
Glose // the fyrist deth he clepith heere departyng of þe body *and*  
the sowle/ /And the seconde deth he clepith as heere the stintynge 24  
of the renon) of fame

¶ The viij prose [*margin, leaf 63*]

**B**vt for as mochel as thow shalt nat wenen *quod* she þat I  
bere vntretable batayle ayeins fortune// yit som tyme it by-  
falleth þat she desseyuable desserueth to han ryht good 28  
thank of men/ *and* þat is whan she hire self opneth / *and*  
whan she descouereth hir frownt / *and* sheweth <sup>3</sup>hir maneres per-

<sup>1</sup> leaf 62, back.

<sup>2</sup> gloss: .s. superbi.

<sup>3</sup> leaf 63, back.

auenture yit' vndirstondesthow nat þat .I. shal seye // it is a  
 wondyr þat .I. desyre to telle / and forthi vnnethe may .I.  
 vnpleyten my sentense with wordes for .I. deme þat contraryos  
 4 fortune profiteth more to men than fortune debonayre/ /ffor al wey  
 whan fortune semeth debonayre than she lyeth falsly in by-hetyng  
 the hope of welefulnessse // but forsothe contraryos fortune is alwey  
 sothfast / whan she sheweth hir self vnstable thorw hyr chaungyng /  
 8 / the amyable fortune desseyueth folk / the contrarye fortune  
 techeth/ /the amyable fortune byndeth with the beaute of false  
 goodys the hertes of folk þat vsen hem / the contrarye fortune  
 vnbryndeth hem ye þe knowyng of freele welefulnessse/ /the  
 12 amyable fortune maysthown sen alwey wyndyne and flowynge / and  
 euere mysknowynge of hir self // the contrarye fortune is a-tempre  
 and restreynyd and wys thorw excersyse of hir aduersyte/ /at the  
 late amyable fortune with hir flaterynges draweth mys-wandryng  
 16 men fro the souereyne good // the contraryos fortune ledith ofte  
 folk ayein to sothfast goodes and haleth hem ayein as with an hooke /  
 weenessthown thanne þat thouowtest to leten this a lytel thing /  
 þat this aspre and horrible fortune hath discoueryd to the / the  
 20 thowthes of thy trewe frendes/ /ffor why this ilke fortune hath  
 departyd and vncoueryd to the bothe the certeyn vssages and ek the  
 dowtos visages of thy felawes/ /whan she departyd awey fro the /  
 she took awey hyr frendes and lafte the thyne frendes/ /now whan  
 24 thou were ryche and weleful as the semede / with how mochel  
 woldesthow han bowht the fulle knowyng of this // þat is to seyn  
 the knowyng of thy verray frendes/ /now pleyne the nat thanne  
 of Rychesse .I.-lorn / syn thou hast fowndyn the moste presyos  
 28 kynde of Rychesses þat is to seyn thy verray frendes

¶ The viii Metur [margin, leaf 64, back]

**T**HAT þe world with stable feith / varieth accordable chaungynges // þat the contraryos qualite of elementus<sup>1</sup> holden  
 amongt hemself aliaunce perdurable / þat phebus<sup>1</sup> the sonne  
 32 with his goldene chariet / bryngeth forth the rosene day/ /  
 þat the mone hath commaundement ouer the nyghtes/ /whiche

<sup>1</sup> MS elementʒ, phebʒ.

nyghtes hesperus the eue sterre hat browt // þat þe se gredy to flowen  
 constreyneth with a certeyn ende hise floodes / So þat it is nat lueful  
 to strechche hise brode termes or bowndes vp on the erthes/ /þat is  
 to seyn to couere alle the erthe / Al this a-cordaunce of thinges is 4  
 bownden with looue / þat gouerneth erthe *and* see / *and* hath<sup>1</sup> also  
*commaundementus* to the heuenes *and* yif this looue slakede the  
 brydelis / alle thinges þat now louen hem to-gederes / wolden  
 maken a batayle contynuely / *and* stryuen to fordon the fason of 8  
 this worlde / the which they now ledien in acordable feith by fayre  
 moeuylges/ /this looue halt to-gideres poepleis Ioygned with an  
 hooly bond / *and* knytteth sacrament of maryages of chaste looues //  
 And loue enditeth lawes to trewe felawes/ /O weleful weere man- 12  
 kynde / yif thilke loue þat gouerneth heuene gouerned yowre corages //

Explicit liber 2<sup>o</sup>. /

[leaf 64, back.]

Incipit liber 3 . /

## [BOOK III.]

¶ The fyrste prose [margin, leaf 65, back]

**B**Y this she hadde endid hire songe / whan the swetnesse of  
 hire ditee hadde thorw perced me þat was desirous of  
 herkninge *and* .I. astoned hadde yit streyhte myn Eres / 16  
 þat is to seyn to herkne the bet / what she wolde seye/ /So  
 þat a litel here-after .I. seyde thus/ /O thow þat art souereyn comfort  
 of Angwissos corages / So thow hast remounted *and* norysshed me  
 with the weyhte of thy sentenses *and* with delit of thy syngynge // 20  
 So þat .I. trowe nat now þat .I. be vnparygal to the strokes of fortune /  
 as who seyth .I. dar wel now suffren al the assautes of fortune *and*  
 wel defende me fro hyr/ /*and* tho remedies whyche þat thow  
 seydest hire byforn weren ryht sharpe Nat oonly þat .I. am nat 24  
 a-grysen of hem now // but .I. desiros of herynge axe gretely to

<sup>1</sup> gloss: .s. amor.

heeren the remedyes/ /than seyde she thus // þat feelede .I. ful wel  
*quod* she/ /whan þat thou ententyf and styll rauysshedest my  
 wordes/ /and .I. abood til þat thou haddest swych habyte of thy  
 4 thowght as thou hast now // or elles tyl þat .I. my self had maked  
 to the the same habyt/ /which þat is a moore verray thing<sup>a</sup> // And  
 cartes the remenaunt of thinges þat ben yit to seye / ben swyche/  
 /þat fyrst whan men tasten hem they ben bytyng / but whan they  
 8 ben resseyued with-inne a whyht than ben they swete/ /but for  
 thow seyst þat thou art so desirous to herkne hem/ /wit how gret  
 brannynge woldesthow glown / yif thow wystest whyder .I. wol  
 leden the/ /whydyre is þat *quod* .I./ /to thilke verray welefulnessse  
 12 *quod* she/ /of whyche thynge herte dremeth // but for as moche as  
 thy syhte is occupied and disturbed / by Imagynasyon of herthely  
 thynges / thow mayst nat yit sen thilke selue welefulnessse/ /do *quod*  
 .I. and shewe me / what is thilke verray welefulnessse / .I. preye the  
 16 with-howte tarynge/ /þat wole .I. gladly don *quod* she / for the cause  
 of the/ /but .I. wol fyrst <sup>1</sup>marken the by-wordes and I wol enforcen  
 me to en-formen the/ /thilke false cause of blysfulnessse þat thou  
 more knowest / so þat whan thow hast fully by-holden thilke false  
 20 goodes and torned thyne eyen to þat oofher syde / thow mowe knowe  
 the clernesse of verray blysfulnessse/ /

## The fyrst metur [from margin]

24 **W**ho so wole sowe a feeld plentiuos / lat hym fyrst  
 delyuere it fro thornes / and kerue a sonder with hijs  
 hook the bosses and the fern / so þat þe korn may  
 comen heuy of heres and of greynes/ /hony is the  
 more swete yif mowthes han fyrst tastyd sauoures þat ben wyckyd //  
 the sterres shynen more agreablely / whan the wynd nothus leteth hise  
 28 plowngy blastes/ /and after þat lucifere the day sterre hath chasyd  
 awey the dirke nyht the day the fayrere ledith the rosene hors of the  
 sonne // And <sup>2</sup>Ryht so thow by-holdynge fyrst the false goodes /  
 bygyn to with-drawen thy nekke fro the yok of Erthely affeccyouns/  
 32 /And after-ward the verre goodes shollen entren in to thy corage //

¶ The 2<sup>de</sup> prose / [leaf 68, margin].

**T**Ho fastnede ſhe a lytul the syht of hir eyen *and with-drowh*  
*hire / ryht as it were in to the streyte Cyte of hir thowht /*  
*and bygan to ſpeke ryht thus // alle the cures quod ſhe*<sup>1</sup>*Of*  
*mortal foolk / whiche þat trauaylen hem in many manere* 4  
*ſtudies / goon certes by diuerſe weytes / /but natheles they enforſen*  
*hem alle to comyn oonly to oon ende of blysfulneſſe // And blysfulneſſe*  
*is swyche a good / þat who ſo þat hath geten it / he ne may*  
*ouer that no thing moore deſyre / and this thing is forſothe þe* 8  
*souereyn good / þat conteyneth in hym ſelf alle manere goodes / /to*  
*þe whyche good yif ther faylyde any thing / it myhte nat ben clepyd*  
*souereyn good / /for thanne weere ther ſom good owt of this ilke*  
*souereyn good þat myhte ben deſyred / now is it clere and certaine* 12  
*thanne þat blysfulneſſe is a perfyt eſtat by the congregasyon of alle*  
*goodes // the whyche blysfulneſſe as I haue ſeyd alle mortal foolk*  
*enforſen hem to geten by dyuerſe wyes / /for why the coueytyſe of*  
*verryg good is naturally yplaunted in the hertes of men / /but the* 16  
*mys-wandryng errorr mys-ledeth hem in to false goodes / /of the*  
*whyche men / ſom of hem wenyn þat souereyn good be to lyuen*  
*with owte nede of any thing / and trauaylen hem to be haboundaunt*  
*of Rychesses / and ſom oother men demen þat souereyn good ben /* 20  
*for to ben ryht digne of reuerence / and enforcen hem to ben reuer-*  
*enced a-mong hyr nesshebors / by the honours þat they han ygeten /*  
*and ſome folk ther ben þat holden þat ryht heyh power be souereyn*  
*good and enforcen hem for to regnen or elles to Ioignen hem to hem* 24  
*þat regnen // and it ſemeth to ſome oother foolk / þat noblesſe of*  
*renon be the souereyn good / and haſten hem to geten gloryos name /*  
*by the art; of werre and of pees // and many folk meſuren and*  
*gessen þat souereyn good by Ioye and gladneſſe / and wenen þat it be* 28  
*ryht blysful thyng / to plowngen hem in voluptuos delit / /and ther*  
*ben folk þat entrechaungenthe causes and the endes of thyſe forſeyde*  
*goodes / As they þat deſyren rychesses to han power and delytes //*  
*Or elles they deſyren power for to han moneye or for cause of renon /* 32  
*/In thiſe thinges and in swyche oothre thynges is torned alle the*

<sup>1</sup> leaf 68, back.

entencion) of desyrynges *and* of werkes of men / as thus / noblesse  
*and* fauore of poeple / whyche þat yeueth to men as it semeth hem  
 amanere clernesse of renon) // *and* wyf *and* chyldren þat men desyren  
 4 for cause of delit *and* of merynesse // but forsothe <sup>1</sup>frendes ne sholden  
 nat ben reckned a-mong tho godes of fortune / but of vertu / for yt  
 ys a ful hooly manere thyng/ /alle thise oothre thinges forsothe ben  
 takyn for cause of power / or elles for cause of delit/ /Cartee now am  
 8 I redy to referren the goodes of the body to thise forseyde thinges  
 abouen/ /ffor yt semeth þat strengthe *and* gretnesse of body yeuen  
 power *and* worthynesse/ /*and* þat beaute *and* sweftnesse yeuen  
 noblesses *and* glorye of renon) / *and* hele of body semeth yeuen delit/  
 12 / In alle thise thinges it semyth oonly þat blysfulnesse is desired /  
 ffor why thilke thing<sup>t</sup> þat euery man desyreh most / ouer alle thinges /  
 he demeth þat yt be the souereyn good but .I. haue defyned þat  
 blysfulnesse is the souereyn good/ /ffor whych euery whyht demeth  
 16 that thilke estat þat he desyreh ouer alle thinges þat it be blysful-  
 nesse/ /Now hast<sup>t</sup> thow thanne byform thy eyen / almeſt<sup>t</sup> al the  
 purposed forme of the welefulnessse of man-kyngde / þat is to seyn /  
 Rychesses / honours / power / *and* glorye / *and* delit; / the whiche delit  
 20 oonly conseyderede Epicurus // And Iuged *and* establiſſed þat delit is  
 the souereyn good / ffor as moche al alle oothre thinges as hym  
 thowhte by-refte awey Ioye *and* myrthe fram the herte/ /but I retorne  
 ayein to the studies of men / of whiche men / the corage alwey  
 24 rehersth *and* seketh the souereyn good / al be it so / þat it be with  
 a dirkyd memorye / but he not by whiche paath/ /Ryht<sup>t</sup> as a dronken  
 man not nat<sup>t</sup> by whiche paath he may retorne hym to hys hows/  
 /semeth it thanne þat foolk foleyen *and* erren / þat enforcen hem to  
 28 haue nede of nothyng // Certes ther nis non oother thyng þat may so  
 wel performe blysfulnesse / as an estat plentyuos of alle goodes / þat  
 ne hath nede of non oother thing / but þat it is suffysaunt of  
 hymself / vnto hym self/ /And foleyen swyche folk thanne þat  
 32 wenēn þat / that thilke thing þat is ryht good / þat it be ek ryht  
 worthy of honour *and* of Reuerence / certes nay // ffor that thing  
 nys neyther fowl / ne worthy to ben despised þat welneyh / alle

the entencyon of mortal foolk trauaylen for to geten yt/ /and  
powere owhte nat þat ek / to ben reckened amonges goodes/ /what  
elles / ffor it is nat to wene þat thilke thyng þat is most worthy of  
alle thinges be feble *and* with-owte strengthe // And cleernesse of 4  
reynoun owhte þat to ben despised/ /<sup>1</sup>Certes ther may no man for-  
sake þat alle thyng þat is ryht excellent *and* noble þat yt ne semeth  
to ben ryht clear *and* renomed./ /ffor certes it nedith nat to seye þat  
blysfulnesse be Angwyssos ne drery ne subgyd to greuaunces ne to 8  
sorwes/ /syn þat in ryht lytel thynges folk seken to haue *and* to  
vsen þat may delyten hem / Certes thise ben the thinges þat men  
wolen *and* desyren to geten/ /And for this cause desyren they /  
Rychesses dignites / regnes / gloriye / *and* delices / ffor therby wenens 12  
they to han suffysaunce / honour / power<sup>2</sup> / renoun / *and* gladnesse/  
/than is yt good / þat men seken thus by so many diuerse studijs/  
/In whiche desyr it may lyghtly ben shewyd / how gret is the strengthe  
of nature / for how so þat men han diuerse sentences *and* discordynges/ 16  
/Allegates men acordyn alle in louyng the ende of good//

¶ The 2<sup>de</sup> Metur [leaf 70, back, margin]

**I**T liketh me to shewe by subtyl song / *with* slakke *and*  
delitabile son of strenges / how þat nature mynty enclyneth  
*and* flitteth the gouernementz of thinges/ /*and* by whyche 20  
lawes she purveyable kepith the grete world / *and* how she  
byndyngs restreyneth alle thynges by a bonde þat may nat ben  
vnbownde/ /Al be it so þat the lyouns of the centre of pene / beren  
the fayre chaynes / *and* taken metes of the handes of folk þat yeuen 24  
it hem / *and* dredyn hyr sturdy maystres / of whiche they ben wont  
to suffren betinges/ /yif þat hyr horyble mowthes ben by-bled þat  
is to seyn of bestys deuowred / hyr corage of tyme passed þat hath  
ben ydel *and* rested repeyreth ayein/ /And they roren greuously / 28  
*and* remembryon on hyr nature / *and* slaken hyr nekkis fram hyr  
chaynes vnbownde // And hyr mayster fyrist to-torn with blody toth/  
assayeth the wode wrathes of hem // this to seyn / they fretyn  
hyr mayster/ /And the Iangelynge bryd þat syngeth on the heye 32  
braunches / þat is to seyn in the wode / *and* after is enclosed in a

<sup>1</sup> leaf 69, back.

streight cage/ /Al thowh þat the pleynynge brysnesse of men yeueth  
hem honyede drynkes / and large metes with swete studye/ yit  
natholes yif thylke bryd skyppynge owt of hyr streyte cage / seth  
4 the agreeables shadewes of the wodes / she defowlyth with hyr feet  
hyr metes I-shad / and seketh mowrnynge oonly the wode/ /and  
twiterith desyryng the wode with hyr swete voys/ /the yerde of  
8 atre þat is haled a-down by myghty strengthe bowith redyly the crop  
12 seken adown/ /but yif þat the hand of hym þat yt bent lat it goon ayein /  
Anon the crop loketh vp ryht to heuene/ /the sonne pheb; þat  
falleth at euen in the westrene wawes / retorneth ayein est sones /  
hys carte by pruye paath there as it is wont aryse/ /Alle thinges  
16 2 chaungeth nat from hys propre kynde

¶ The 3<sup>de</sup> prose [leaf 72, margin]

Certes also ye men þat ben Erthelythe beestes dremen alwey  
yowre bygynnyng / Al thowgh it be with a thynne Imagyn-  
acyon / and by a manere thowght // al be it nat clerly / ne  
20 perfyly / ye loken fram a fer to thylke verray fyn of blys-  
fulnessesse // and therfore naturel entencyon ledith yow to thylke  
verray good/ /but many manere errors mys-torneth yow ther-fro/  
/considere now yif that by thylke thinges by whiche a man weneth to  
24 geten hym blysfullnesse / yif þat he may comyn to thylke ende þat  
he weneth to come by nature/ /ffor yif þat moneye or honours / or  
thyse oother forseyde thinges / bryngen to men swych a thyng / þat  
no good ne fayle hem / ne semeth fayle/ /Certes than wole .I. graunte  
28 þat they ben maked blysful by thylke thinges þat they han geten/  
/but yif so be þat thylke thynges ne mowen nat performen þat  
they by-heten / and þat ther be defaute of manye goodes/ /sheweth  
it nat thanne clerly þat false beaute of blysfullnesse / is knownen  
32 and ataynt in thylke thynges/ /ffyrst and forward / thow thy  
self þat haddest habundaunces of Rychesses nat long agoon .I.

<sup>1</sup> gloss: .s. ordo.

<sup>2</sup> leaf 71.

<sup>3</sup> leaf 72, back.

axe yif þat in the habundaunce of alle thylke Rychesses / thow were  
neuer angwissos or sory in thy corage of any wrong or greuaunce þat  
by-tydde the on any syde/ /Certes quod .I. it ne remenbryth me nat  
þat euere I was so free of my thowht þat .I. ne was alwey in 4  
angwyssh of som what/ /And was nat þat quod she for þat the  
lacked som what / þat thow noldest nat han lacked/ /Or elles thow  
haddest þat thow noldest nat han had/ /ryht so is it quod .I. //  
thanне desiredyst thow the presence of þat oon / and the absence of 8  
þat oother / .I. graunte wel quod .I. // fforsythe quod she than nedeth  
ther som what þat euery man desireth/ /ye ther nedeth quod I /  
Certes quod she and he þat hath lacke or nede of awht nis nat in  
euery wey suffysante to hym self / no quod I. // And thow quod 12  
she in al the plente of thy Rychesses haddest thilke lakke of suffys-  
aunse // what elles quod .I. / thanне may nat Rychesses makyn þat a  
man nis nedys / ne þat he be suffisaunt to hym self / and þat was it  
þat they by-hyten as it semeth/ /And ek certes .I. trowe þat thys 16  
be gretly to consydere / þat moneye ne hath nat in hys owne kynde /  
þat it ne may ben by-nomen of hem þat han it / Mawgre hem/ /.I.  
by-knowe it wel quod .I. / why sholdesthow nat by-knownen it  
quod she / whan euery day the strengere folk by-nemyn it fro the 20  
febelere / Maugre hem/ /ffor whennes comyn alle thyse foreyne  
compleyntes or quereles of pletynges / but for þat men axen ayeyn  
here <sup>1</sup>Moneye þat hath ben by-nomen by force or by gyle and alwey  
mawgre hem // ryht so is it quod .I. // than quod she hath a man 24  
nede to seken hym foreyne help by wyche he may deffende hys  
moneye/ /who may sey nay quod .I. // Certes quod she and hym  
nedede non help / yif he ne hadde no moneye þat he myhte leese/  
/þat is dowteles quod .I. // than is this thing torned in to the con- 28  
trarye quod she / ffor RychesSES þat men wenens sholde make suffis-  
aunce / they makyn a man rather han nede of foreyne help/ /whych  
is the manere or the gyse quod she þat Rychesse may dryue awey nede  
Ryche foolk may they neyther han hungryr ne thurst // thyse Ryche 32  
men may the fele no coold on hyr lymes on wyntur/ /but thow wolt  
Answeren / þat Ryche men han y-now / wher-with they may staunchen

hyr hongyr / slaken here thurst and don a-wey coold/ /In thys wyse  
 may nede be counforted by Rychesses // but certes nede ne may al  
 vtrely ben don a-wey // ffor thowgh / this nede þat is alwey gapynge  
 4 and gredy be fulfyd with Rychesses and axe any thyng / yit dwelleth  
 thanne A nede þat myhte be fulfyd/ .I. holde me styll and telle  
 nat how þat lytel thyng suffiseth to nature // but certes to Aueryce  
 ynowh ne suffiseth no thing/ /ffor syn þat Rychesse ne may nat al  
 8 doon alwey nede / but Rychesses maken nede / what may it thanne  
 be / þat ye wenēn þat Rychesses mowen yeuen yow suffisaunce

¶ The 3<sup>rd</sup> Metre [margin, leaf 73]

12      **A** L weere it so þat A Ryche coueytos man hadde a Ryuē  
 fletynge al of gold / yit sholde it neuer staunchyn hys  
 coueytysse // And thow he hadde hys nekke ychargyd  
<sup>1</sup>with presios stones of the Rede see / and thow he do  
 Ere hys feeldes plentynuos with An hundred oxen/ /neuer ne shal hys  
 bytynges bysynesse for-leten hym whyl he leuith / ne the lyhte  
 16 Rychesses ne shol nat beryn hym compaignie / whan he is ded //

¶ The 4<sup>th</sup> prose [Leaf 73, back, margin]

20      **B** Vt dignitees to whom they ben comyn maken they hym  
 honorable<sup>1</sup> and reuerent han they nat so gret strengthe / þat  
 they may putte vertuous in the hertes of foolk<sup>2</sup> þat vsen the  
 lordshippys of hem/ /Or elles may they don a-wey the  
 vyces/ /Certes they ne be nat wont to don awey wykkydnesse/ /but  
 they ben wont rather shewen wykkydnesse/ /and ther-of comth it  
 þat .I. haue ryht gret desdaign / þat dignitees ben yeuen ofte to  
 24 wykkyd men/ /ffor which thyng Catullus clepyd a consul of Rome/  
 þat hyhte nomyus postum or boch/ /as who seyht he clepyd hym a  
 congregasyon<sup>2</sup> of vyces in hys brest as a postum is ful of corupsyun//  
 Al were this nomyus set in chayre of dignitee/ /Sesthow nat  
 28 thanne how gret fylonye dignitees don to wykkyd men/ /Certes  
 vnworthynesse of wykkyd men sholde be the lasse I-sene / yif they  
 nere renomed of none honours/ /Certes thow thyself ne myhtest nat  
 ben browht with as manye perils as þou myhtest suffren þat thow

<sup>1</sup> gloss: ironice.

<sup>2</sup> leaf 75.

woldest beren the magestrat with decorat / þat is to seyn / þat for no  
peril þat myhte befallen the / by offense of the kyng theodoryke /  
thow noldest nat be felawe in gouernaunce with decorat / whan þou  
saye þat he hadde wykkyd corage of a lykoros shrewe *and* of an 4  
acusor/ /ne .I. ne may nat for swyche honours Iugen hem worthy of  
Reuerence þat .I. deme *and* holde vnworthy to han thylke same  
honours/ /now yif thou saye a man þat were fulfild of wysdom /  
Certes thou ne myghtest nat deme þat he were vnworthy to the 8  
honour Or elles to the wysdom of which he is fulfyld // No quod ,I./  
/Certes dignitees apertienen proprely to vertu *and* vertu transporteth  
dignite anon to thilke man to whych she hyr self is conioigned. //  
And for as moche as honours of poeple ne may nat maken folk digne 12  
of honour / it is wel seyn clerly / þat they ne han<sup>1</sup> no propre beaute  
of dignite // And yit men owhten taken mor heed in thyss / ffor yif  
so be þat a wykkyd whyght be so mochel the fowlere *and* the moore  
owt cast / þat he is despised of most folk / so as dignete ne may nat 16  
maken shrewes digne of Reuerence / the whych shrewes dignete  
sheweth to moche foolk/ /thanne makith dignete shrewes rather so  
moch more despised than preyed/ /*and* forsothe nat vnpunisshed /  
þat is for to seyn þat shrewes reuengen hem ayeinward vp on dig- 20  
netees / ffor they yilden ayein to dignetes as gret gerdoun whan they  
by-spetten *and* defowlen dignetes with hyr vylenie/ /*and* for as  
mochel as thou mowe knowe þat thilke verray reuarence ne may nat  
comen by thyse shadwyte transitorye dignitees vndyrstond now thus / 24  
yif that a man hadde vsed *and* had many maner dignitees of consules/  
/and weere comyn per Auenture amonges straunge nasyons / sholde  
thilke honour maken hym worshipful / *and* redowted of straunge foolk/  
/Certes yif þat honour of poeple / weere a naturel yift to dignites / 28  
it ne myhte never cesen nower<sup>2</sup> Amonges no manere foolk to don hys  
offyce / ryht as fyre in euery contre ne stynteth nat to eschaufen *and*  
to ben hoot / but for as mochel as for to ben holden honourable or  
reuerent ne comyth nat to foolk of hyr propre strengthe of nature / 32  
but onoly of þe false opynion of foolk þat is to seyn wenens þat  
dignitees maken foolk digne of honour / Anon therfore whan þat

<sup>1</sup> gloss: .s. honurs.<sup>2</sup> leaf 75, back.

they comyn there as folk ne knownen nat thylke dignitees / hyr honours vanesshen awey *and þat* anon / *but þat* is amonges straunge folk maysthow seyn / ne amonges hem ther they weeren born ne  
 4 duren nat thylke dignitees alwey // Certes the dignite of the prouostrye of Rome was whylom a gret power / now is it nothyng but An Idel name *and* the rente of Senatorye a gret charge/ /And yif a whyht whylom hadde the office to taken heede to the vytayles of the  
 8 poeple / as of corn *and* oother thynges he was holden amonges grete/ /but what thyng is now more owt cast than thylke prouostrye / *and* as .I. haue seyd a lytel her-by-forn *þat* thylke thyng *þat* hath no propre beaute of hym self resseyueth som tyme prys *and* shynynge  
 12 *and* som tyme lesyth it / by the opynion of vsaunces / now yif *þat* dignitees thanne ne mowen nat makyn foolk digne of Reuerence *and* yif *þat* dignitees wexen fowle of hyr wylle by the felthe of shrewes/ *and* yif dignitees lesyn hyr shynynge by chaungynge of tymes/  
 16 /And yif they wexen fowle by estymacyon of poeple/ /what is it *þat* they han in hem self of beaute *þat* owhte ben desyred / as who seyth non / thanne ne mowen they yeuen no beaute of dignete to non oother

¶ The 4<sup>th</sup> Metur [leaf 76, margin]

20 **A**L be it so *þat* the prwde nero with alle hys woode luxurie / kembde hym / *and* a-paraylede hym with fayre purples of tyrye *and* with whyte perles/ /Algates yit throf he hateful to alle foolk/ /this is to seyn *þat* al was he be-hated of alle folk/ /yit this wycked nero hadde gret lorshippe / *and*  
 24 yaf whylom to the reuerencz senatours the vnworshipful setes of dignitees // vnworshipful setes he clepyth heere / for *þat* nero *þat* was so wykkyd yaf the dignetes/ /who so wolde thanne resonably wenē *þat* blysfulnesse were in swyche honours / as ben yeuen by vysyos  
 28 shrewes . . .

¶ The 5<sup>th</sup> prose [leaf 77, margin]

32 **B**Vt Regnes *and* famyliarites of kynges May they maken a man to ben myghty // how elles / whan hyr blysfulnesse dureth perpetually/ /but certes the olde age of tyme passed *and* ek of present tyme now is ful ensaunpyles how *þat* kynges ben chaunged in to wrechednesse owt of hyr welefulnessse/ /O a

noble thing<sup>1</sup> and a cleer thyng is power / þat is nat fownden myghty  
to kepen it self // and yif þat power of Reaumes be auctor and  
makere of blysfulnesse / yif thylke power lacketh on any syde /  
Amenusith it nat thilke blysfulnesse and bryngeth in wrechchednesse/ 4  
/but yit al be it so þat the Reaumes of mankynde streichchen brode/  
yit mot ther node ben moche foolk / ouer whyche þat every kyng  
ne hath no lorshipe ne comaundement // And certes vp on thilke side  
þat power fayleth whych þat maketh foolk blysful/ ryht on þat 8  
same side none power entreth vndyr-nethe þat maketh hem wrechches/  
in this manere thanne / moten kynges han more porsyoun of wrech-  
chednesse than of welefulnesse/ /A tyraunt þat was kyng of sysile/  
þat hadde assayed the peril of hys estat / shewede by symlytude 12  
the dredes of Reaumes by gastnesse of a swerd þat heng ouer the  
heued of hys famyler // what thyng <sup>1</sup>is thanne this power / þat may  
nat doon awey the bytynges of bysynes / ne eschue the prikkes of  
drede/ /and certes yit wolden they<sup>2</sup> luyen in sikernes / but they 16  
may nat / and yif they gloryfye hem in hyr power / holdest thou  
thanne þat thylke man be myghty / þat thou seyst þat he wolde don  
þat he may nat doon/ /and holdest þou thanne hym a myghty man  
þat hat enuyrownede hyse sydes with men of armes or seruauntz / and 20  
dredith more hem þat he maketh agast than they dredin hym / and  
þat is put in þe handes of hise seruauntz / for he sholde seme myghty/  
/but of famylieres or seruauntz of kynges what sholde .I. tell the  
any thing / syn þat .I. my self haue shewyd the / þat Reames hem 24  
self ben ful of gret feblesse / the whyche famylieres certes the Ryal  
power of kynges in hool estat and in estat abated ful ofte throweth  
adown/ /Nero constreynede Senek hyr famyler and hys mayster to  
chesen on what deth he wolde deyen/ /Antonius comaundede þat 28  
knyhtes slowen / with hyr swerdes papynian hys famyler/ /which  
papynian þat hadde ben longe tyme ful myghty amonges hem of the  
court/ /and yit certes they wolden bothe han renounced hyr power /  
of whyche two // senecke enforcede hym to yeuen to Nero hyse 32  
Rychesses / and also to han goon in to solutarye exil// but whan the  
grete weyhte / þat is to seyn of lordes power or of fortune drawith

<sup>1</sup> leaf 77, back.<sup>2</sup> gloss: .s. tyrans.

hem þat sholen falle / neyther of hem ne myhte do þat he wolde/  
/what thing is thanne thylke power / þat thowgh men han it / yit  
they ben agast/ /and whanne thow woldest han it thow nart nat  
4 siker / and yif thow woldest forleten it thow mayst nat eschuen it/  
/but wheyther swyche men ben frendes at nede / as ben conseyled  
by fortune and nat by vertu // Certes swyche foolk as weleful fortune  
maketh frendes / Contraryos fortune makyth hem enemys // And  
8 what pestylence is moore myghty for to a-noye a wyht than a famylier  
enemy // .:/

¶ The 5.<sup>th</sup> Metur [Leaf 78, margin]

12 **W** Ho so wole be myghty he mot daunten hys crwel corage/.  
/ ne putte nat hys nekke ouercomen vndyr the fowle  
reynes of lecherye/ /ffor al be it so þat thy lordshype  
streichche so fer / thath the contre of ynde quakyth at  
thy comaundementz or at thy lawes / and þat the last Ile in þe see  
þat hyhte tyle / be thral to the / yit yif thow mayst nat putten a-wey  
16 thy fowle dyrke desyrs / and dryuen owt fro the wretched com-  
playntes/ /Certes it nis no powere þat thow hast. /

¶ The 6<sup>th</sup> prose [leaf 79, margin]

20 **B** Vt glorye how deceyuale and how fowl is it ofte/ /ffor  
whych thyng nat vnskylfully a tragedyen / þat is to seyn a  
makere of ditees þat hyhten tragedies / cryde and seyde /  
O glorye // Glorye quod she // thow nart nothyng elles / to  
thowsandes of foolkes/ /but a gret swellere of Eres / for manye han  
had ful gret renoun / by the false opynion of þe poeple and what  
24 thyng may ben thowht fowlere thanne swyche preysynges/ /ffor  
thylke foolk þat ben preysyd falsly / they moten nedes han shame of  
hyr preysynges/ /And yif þat foolk han geten hem thonk of preysynges  
by hyr deserthes / what thyng hath thylke prys eched or encresed to  
28 þe conscience of wyse folkk// þat Mesuren hyr good / nat by the  
Rumor of the poeple / but by the sothfastnesse of concience/ /and  
yif it seme a fayr thyng a man to han encresed and spred his name /  
than folwith it / þat it is demed to ben a fowl thing/ /yif it ne be  
32 Isprad and encresed / but as .I. seyde a lytul her-by-forn / þat syn

ther mot nedes ben many foolk / to whyche foolk the renon) of a man  
ne may nat comen/ /it be-falleth þat he þat thow wenest be glorios  
*and* renomed/ /semeth in the nexte partye of the Erthes to ben /  
*with-owte gloryc and with-owhte renon)*/ /And Certes amonges thyse 4  
thynges .I. ne trowe nat þat the prys *and* grace of the poeple / nis  
neyther worthy to ben Remenbred / ne cometh of wyse Iugement Ne  
is ferme perdurably/ /but now of thys name of gentellesse/ /what  
man is it þat ne may wel sen how veyn *and* how flyttinge a thyng it 8  
is // ffor yif the name of gentellesse be refferred to renoun *and*  
clernesse of lynage/ /thanne is gentyl name but a foreyne thyng /  
þat is to seyn to hem that gloryfien hem of hyr lynage/ /ffor it  
semeth þat gentellesse be a manere preysyng þat comth of the 12  
deserte of auncestriss // And yif preysyng makyth gentilesse / thanne  
moten they nedes be gentyl þat ben preysyd // ffor which thing it  
folueth / þat yif thow ne haue no gentellesse of thy self // þat is to  
seyn preys þat comth of thy deserte / fforeyne gentylesse ne maketh 16  
the nat gentyl but certes yif ther be any good in gentylesse / .I.  
trowe it be al oonly thys/ /þat it semeth as þat a manere necessite be  
inposed to gentel men / for þat they ne sholden nat owtrayen / or  
forlyuen fro the vertuous of hyr noble kynrede 20

[The 6<sup>th</sup>. Metre, leaf 79, back]

**A**L the lynage of men þat ben in Erthe ben of semblable  
byrthe/ /On allone is fadyr of thynges/ /On allone  
mynystreth alle thinges/ /he yaf to þe sonne hyse beemes  
he yaf to the moene hyse hornes/ /he yaf the men to þe 24  
Erthe/ /he yaf the sterres to the heuene/ /he encloseth with men-  
brys the sowles þat comen fram hyse hye sete/ /thanne comyn alle  
mortal folk of noble sede / why noysen ye or bosten of yowre Eldres/  
/ffor yif thow loke yowre bygynnynge And God yowre auctor *and* 28  
yowre makere thanne nis ther no forlyued wyht / but yif he norysse  
hys corage vn to vyces / *and* forlete his propre burthe //

¶ The 7<sup>th</sup> prose. [leaf 80]

**B**Vt what shal .I· seye of delites of bodye / of whyche delices  
 the desyrynges ben ful of Angwyssh / And the fu[l]fyllinges  
 4 of hem ben ful of penaunce/ /how gret sykenesse and how  
 gret soruwes vn-sufferable ryht as a manere frut of wyckyd-  
 nesse/ /ben thilke delyces wont to bryngen to the bodyes of folk þat  
 vsen hem/ /Of whyche delytes I not what Ioye may ben had of hyr  
 8 moeuynge/ /but thys wot .I. wel þat who so euere wole remenbryn  
 hym <sup>1</sup>Of hyse luxures / he shal wel vndyrstonde þat the yssues<sup>2</sup> of  
 delices ben sorwful and sorye // And yif thylke delices mowen  
 makyn folk blysful / than by þe same cause moten thyse bestys ben  
 clepyd blysful of whyche bestys al the entencyon hasteth to fulfylle  
 12 hyr bodily Iolyte / and the gladnesse of wyf and chyldren weere an  
 honest thyng / but it hath ben seyd // þat it is ouer mochel ayeins  
 kynde / þat chyldren han ben fownden tormentours to hyr fadres .I.  
 nat how manye/ /Of whyche chyldren how bytyngre is euere con-  
 16 dycion/ /it nedeth nat to tellen it / þat hast or thys tyme assayed  
 it / and art yit now angwyssos / In thys approue .I· the sentence of  
 my dyssyple Eurydyppys That seyde þat he þat hath no chyldren ys  
 waleful by infortune /

¶ The 7.<sup>de</sup> Metur [leaf 80, back]

**E**Very delit hath this / þat it Anguisseth hem with prikkes  
 þat vsen it/ /it resembleth to thise flyenge flies þat we  
 clebyn ben / þat after he hath shad hyse agreable honyes/  
 /he fletch away / and styngeth the hertes of hem þat ben  
 24 ysmyte with bytyngre ouerlonge holdynge //

¶ The 8<sup>th</sup> prose [leaf 81, back]

**N**Ow is it no dowte thanne þat thise weyes ne ben amanere  
 mysledynges to blysfulnesse/ /ne þat they ne mowe nat  
 ledyn folk thyder / as they by-heten to ledn hem/ /but  
 28 with how grete harmes thise for-seyde weyes ben enlaced/  
 /I shal shewe the shortly/ /ffor why yif thou enforcest the to  
 asemble moneye / thou most by-reuen hym hys moneye þat hath it/

<sup>1</sup> leaf 80, back.

<sup>2</sup> gloss: .s. endes.

/and yif thou wolt shynen with dignetees thou most by-sechen  
and supplien hem þat yeuen the dignitees / and yif thou coueytyst  
by honour to gon byforn oother folk / thou shal defowle thy-self  
thorw humblesse of axyng / yif thou desyrest power / /thow shalt 4  
be a-wayte; of thy subgit; annoyosly ben cast vndyr by many perylles //  
Axesthow glorye // thow shalt ben so destrat by aspere thinges  
þat thou shalt forgoon sykernesse And yif thou wolt leden thy lyf  
in delices / euery wyht shal despisen the and forleten the / as thou 8  
that art thrall to thing þat is ryht fowl and brwtel / /þat is to seyn  
seruaunt to thy body / /now is it thanne wel seen / how lytel and  
how brotel <sup>1</sup>possessyon) they coueyten þat putten the goodes of the  
body abouen hyr owne reson) / /ffor maysthow sormounten thyse 12  
Olyfauntz in gretnesse or weyghty of body Or maysthow ben strengere  
than the bole / maysthow ben swyfttere than the tygre / by-hold the  
spaces and þe stableness / and the swyft cours of the heuene / /and  
stynt som tyme to wondren on fowle thinges / the whych heuene 16  
certes / nis nat rather for thyse thynges to ben wondred vp on / than  
for the reson by wych it is gouerned // but the shynynge of thy  
forme / þat is to seyn þe beaute of thy body / /how swyfly passynge  
is it / and how transytorye / /Certes it is more flyttinge than the 20  
mutabylyte of flowres of the somer seson) / /for so arystotele telleth/  
þat yif þat men haddeyn eyen of a beast þat hyhte lynx / /so þat the  
lokynge of folk myhte percen thorw the thynges þat with-stondyn  
yt / who so loked thanne in the entrayles of the body of Alcidiades / 24  
þat was ful fayre in superfyte with-owte / it sholde seme ryht fowl/  
/And forthy yif thou semyst fayr / thy nature maketh nat þat /  
but the deceyuale or the feblesse of the eyen þat loken / /but preyse  
the goodes of þe body as mochel as euer the lyst / So þat thou knowe 28  
Algates þat what so it be þat is to seyn of godes of the body/  
/whych þat thou wondrest vp on may ben destroyed or dyssolued / by  
the hete of a feuere of thre dayes / /Of alle whyche forseyde thinges /  
.I. may reducen this shortly in somme / /that thyse wordly goodes / 32  
whyche þat ne mowen nat yeuen þat they be-heten / ne ne ben nat  
perfyt by congregasyon of alle goodes / þat they ne ben nat weyes

64 *Folk plunge into the Earth for that Good that's above the 7th* [BOOK III.  
*Heaven of the Stars. Earth's goods give not Bliss.* [METRE 8, PROSE 9.

ne pathes þat bryngen man to blysfulnesse / ne makyn men to ben  
blysful //

¶ The 8.<sup>th</sup> Metre [leaf 82, back]

4      **A** Llas whych folye *and* whych ygnorance mys ledeth  
wandrynge wretchedes fro the paath of verray goode/  
Certes ye ne seken no gold in grene trees/ /ne ye ne  
gaderen nat presyos stones / in the vynes / ne ye ne<sup>e</sup>  
hyden nat yowre gynnes in the hyye Mountaygnes to kachche fyssh/  
8 of whyche ye may maken Ryche festes/ /And yif yow lyketh to  
honte to' Rooes / ye ne gon nat to the foordes of the water / þat  
hyhte tyrene/ /And ouer this men knownen wel the brykes *and* the  
cauernes of the see .I.-hyd in floodes // *and* knownen ek whych water  
12 ys <sup>1</sup>most plentyuos of whyte perles / *and* knownen whych water  
habowndeth most of Rede purpre / þat is to seyn of a manere shelle  
fysh / with whych men dyen purpre // *and* knownen whych strondes  
habownden most with tendre fysshes or of sharpe fysshes that  
16 hytten Echynns / but folk suffren hem self to ben so blynde / þat  
hem ne rechcheth nat to knowe weere thilke godes ben .I.-hydd/  
/whyche þat they coueyten / but plowngen hem in Erthe *and* seken  
there thylke good þat sormounteht þe heuene þat bereth the sterres/  
20 /what preyere may .I. maken þat be digne to the nice thowthes of  
men/ /but .I. preye þat they coueyten Rychesse *and* honours / so  
þat whan they han geten tho false goodes with gret travayle / þat  
ther-by they mowe knownen the verray Goodes

¶ The 9.<sup>th</sup> prose [leaf 85, back, margin]

24      **T** suffiseth þat .I. haue shewyd hyder to // the forme of false  
welefulnesses/ /so þat yif thou loke now clerly / the ordyr  
of myn entencyon requireth / ffrom hennes forth to shewen  
the þe verray welefulnesses/ /ffor sothe quod .I. / I. se wel  
28 now þat suffysaunce may nat comen by Rychesses / ne power by  
Reames / ne Reuerence by dignitees / ne gentylesse by glorye /  
ne Ioye by / delyces / *and* hasthow wel knownen þe causes quod she  
why it is/ /Certes me semeth quod .I. þat .I. se hem ryht as thowgh

it were thorw a lytel klyfte / but me weere leuere knownen hem  
more opynly of the/ /Certes quod she the resoun is al redy // ffor  
thylke thing þat symply is o thing / with-owten any deuysyon //  
The errorre and folye of mankynde / departeth and deuydeth it and 4  
mys-ledeth it and transporteth from verray and parfyt good / to  
goodes þat ben false and vnparyt // but sey me this // wenesthow þat  
he þat hat nede of power / y<sup>t</sup> hym ne lacketh no thing/ /nay quod  
.I // Certes quod she thou seyst a ryht/ /ffor yif so be þat ther ys 8  
a thing / þat in any partye be feblere of power certes as in þat it  
mot nedes ben nedy of foreyne help/ /Ryht so is it quod .I. /  
Suffysaunce and power ben thanne of o kynde/ /so semeth it quod  
.I. / And demesthow quod she / þat a thing þat is of this manere / 12  
þat is to seyn suffysaunt and myghty / owhte ben despycyd ^Or elles  
þat it be ryht digne of Reuerence / abouen alle thinges / Certes quod  
.I. it nis no dowte / þat it is ryht worthy to ben reuerenced/ /Lat vs  
quod she adden thanne reuerence to suffysaunce and to power / so 16  
þat we demen þat thise thre thinges be al o thing // Certes quod .I.  
lat vs adden it / yif we wolen graunten the sothe/ /what demesthow  
thanne quod she // is þat a dyrk thing / and nat noble þat is suffisaunt  
reuerent and myghty / Or elles þat it is ryht noble / and ryht cler by 20  
celebryte of renon/ /Considere thanne quod she as we han graunted  
her-by-forn / þat he þat ne hath nede of no thing / and is most  
myghty and most digne of honour yif hym nedith any clernessee of  
renoun / whych clernessee he myhte nat graunten of hym self // So 24  
þat for lacke of thylke clernessee / he myhte seme the febelers on any  
side / or the more owt cast // Glose / this to seyn nay / ffor who so  
þat is suffysaunt myghty and reuerent / clernessee of renoun folweth  
of the forseyde thinges / he hath it al redy of hys suffysaunce // boece 28  
.I. may nat quod .I. / denye it / but I mot graunte as it is / þat this  
thing be ryht celebryable/ /by clernessee of renon and noblesse /  
thanne folwyth it quod she / þat we adden clernessee of renon to the  
thre forseyde thinges so þat ther ne be amonges hem no difference/ 32  
/this a consequens quod .I./ /this thing thanne quod she / þat ne hat  
nede of no foreyne thing / and þat may don alle thinges by hyse

strengthes / and þat is noble and honorable // nis nat that a mery  
 thing and a Ioyful/ boece // but whennes quod .I. þat any sorwe  
 myhte comyn / to this thing þat is swyche // Certes .I. may nat  
 4 thinke Philosophie/ /than moten we graunte quod se that this thing /  
 be ful of gladnesse / yif the forseyde thinges ben sothe/ and  
 certes also mote we graunten þat suffysaunce / power / noblesse /  
 Reuerence / and gladnesse ben only diuerte by names but hyr  
 8 substaunce hath no diuersite // boece // it mot nedly ben so quod .I.  
 // Philosophie/ /thilke thing thanne quod she / þat is oon and  
 symple in hys nature / the wykkednesse of men departeth yt and  
 deuydeth it // and whan they enforcen hem to geten partie of a  
 12 thing / þat ne hath no part / they ne geten hem neyther thilke  
 partie þat nis non // ne the thing all hool that <sup>1</sup>they ne desyre nat/  
 /boece // in whych manere quod .I. P[hi]losophie] thilke man quod she  
 þat secheth Rychesses to flen pouerte / he ne trauayleth hym nat for  
 16 to gete power ffor he hath leuere ben dyrk and vyl // and ek with-  
 draweth from hym self many naturel delices // ffor he nolde lese the  
 moneye þat he hath asemblyd / but certes in this manere / he ne  
 geteth hym nat suffisaunce / þat power forleteth / and þat moleste  
 20 prykketh // and þat fylthe maketh owt cast / and þat dyrkenesse  
 hydeth // and certes he þat desireth oonly power / he wasteth and  
 schatereth rychesse / and despyseth delyc<sup>2</sup> / and ek honour þat is  
 with-owte power / ne he ne preyseth glorie no thing // Certes thus  
 24 seesthow wel þat manye thinges faylen to hym // ffor he hath som  
 tyme defaute of many necessytees/ and many angwyssos byten  
 hym // and whan he ne may nat don tho defautes a wey / he ffor-  
 letith to ben mynty / and þat is the thing þat he most desyreth //  
 28 and ryht thus may .I. maken semblable resouns of honours / and of  
 glorie / and of delic<sup>2</sup>/ ffor so as euery of thyse forseyde thinges is  
 the same that thise oother thinges ben / þat is to seyn al oon thing //  
 who so þat euer sekith to geten þat oon of thise / and nat þat  
 32 oothre // he ne gete[t]h nat þat he desireth // boece // what seysthow  
 thanne / yif þat a man coueyteth to geten alle thise thinges to  
 gydere // P // Certes quod she .I. wolde seye þat he wolde geten

<sup>1</sup> leaf 86, back.<sup>2</sup> delycus, delicus.

hym souereyn blysfulnesse/ /but þat shal he nat fynde in tho  
thinges þat .I. haue shewyd / þat ne mowen nat yeuen þat they be-  
heten // boece/ /Certes no quod .I. // thanne quod she / ne sholden  
men nat / by no wey seken blysfulnesse in swyche thinges as men 4  
wene þat they ne mowen yeuen but o thing sengely of alle þat men  
seken // B. / I. graunte wel quod .I. ne no sothere thing ne may ben  
sayd/ /P.// now hasthow thanne quod she / the forme and the causes  
of false welefulnessesse/ /now torne and flitte the eyen of thy thowght / 8  
ffor there shal簿ow sen a-non thilke verray blysfulnesse / þat .I.  
haue by-hynt the // boece/ /Certes quod .I. it is cler and opyn thowht  
it were to a blynde man/ /and þat shewedest thow me ful wel a lytel  
here by-forn // whan thow enforcedest the to shewe me the causes of 12  
<sup>1</sup>the false blysfulnesse/ /ffor but yif I be bygylid thanne is thilke the  
verray blysfulnesse parfyt./ þat parfytly maketh a man / suffisaunt /  
myhþy / honourable / noble / and ful of gladnesse // and for thow  
shalt wel knowe / þat .I. haue wel vndyrstonden thyse thinges with- 16  
in my herte/ /.I. knowe wel þat thilke blysfulnesse / þat may  
verrayly yeuen oon of the forseyde thinges syn they ben al oon / .I.  
knowe dowteles þat thilke thing is the fulle blysfulnesse/ /P// O  
my norye quod she / by this opynion) / .I. seye þat thow art blysful / 20  
yif thow putte this ther-to / þat .I. shal seyn / what is that quod  
.I. // trowesthow þat ther be any thing in thise erthely mortal towm-  
blynghe thinges / þat may bryngen this estat/ /Certes quod .I. I  
trowe it nawht/ /and thow hast shewed me wel þat ouer thilke 24  
good ther nis no thing more to ben desired / P/ /Thise thinges  
thanne quod she / þat is to sey Erthely suffisaunce / and power /  
and swyche thinges / eyther they semen lyckenesses of verray good/  
/ Or elles it semith that they yeue to mortal foolk a manere of 28  
goodes / that ne ben nat parfyt // but thilke good þat is verray and  
parfyt / þat may they nat yeuen/ /Boece/ /I acorde me wel quod  
.I. // p/ /thanne quod she for as mochel as thow hast knownen /  
which is thilke verray blysfulnesse/ /and ek whyche thilke thinges 32  
ben / þat lyen falsly blysfulnesse / þat is to seyn þat by deceite  
semen verrey goodes // now by-houeth the to knowe whennes and

where thou mowe seke thilke verray blyfulnessesse Certes quod .I.  
 that desire .I. gretly *and* haue a-byden longe tyme to herknen it /  
 /but for as moche quod she as it liketh to my dissipule plate in his  
 4 book of in tymeo þat in ryht lytel thinges / men sholden by-shechen  
 the help of god // what Iugest thou þat be now to done / so that  
 we may deserue to fynde the sete of thilke verray good/ /B //  
 Certes quod .I / .I. deme / þat we shollen clepen the fadry of alle  
 8 goodes ffor with-owten hym nis ther nothing fownden a Ryht //  
 thou seyst a ryht quod she / *and* bygan anon to syngen ryht thus //

The 9<sup>me</sup> Metur [Leaf 88, margin]

12 **O** Thow fadry Creator of heuene *and* of erthes þat gouernest  
 this world by perdurable resoun / þat comaundest the  
 tymes to gon from syn þat age hadde bygynnyng/ /Thow  
 þat dwellest thy self ay stedefast *and* stable / *and* yeuest  
 alle oothre thinges / to ben moeued/ /ne foreyne causes ne cesseneden  
 the neuere to compowne werk of floterynge matere // but oonly the  
 16 forme of souereyn good Iset with-in the with-owte enuye / þat  
 moeuede the frely / /thow þat art alder fayrest berynge the fayre  
 world / in thy thowht / formedyst this world<sup>2</sup> to the lyknesse  
 semblable of þat fayre world in thy thowht // thow drawest al thing  
 20 of thy souereyn ensaumpler / *and* comaundest þat this world parfyty-  
 lyche .I.-maked / haue freely hys parfyt partyes/ /thow byndest  
 the elementas by nowmbyres porcionables/ /þat the colde thinges  
 mowen acorden with the hote thinges // *and* the drye thinges with  
 24 the moyst thinges/ /þat the fyr þat is purest ne fle nat ouer hye /  
 ne þat the heuynsse ne drawen nat a-down ouer lowe / the erthes  
 þat ben plownged in the wateres/ /thow knyttest to-gydere the  
 meene sowle<sup>1</sup> of treble kynde / moeuyng alle thinges / *and*  
 28 deuydest it by menbres / accordynge/ /*and* whan it is thus  
 deuyded / it hath a-sembed a moeuyng in to two Rowndes // it  
 goth to torne ayein to hym self / *and* enuyrowneth a ful deep  
 thowht<sup>2</sup> / *and* tornet the heuene by semblable ymage/ /thow by  
 32 euene lyke causes enhankest the sowles *and* the lasse lyues // *and*

<sup>1</sup> gloss: .i. anima mundi.

<sup>2</sup> gloss: .i. deus.

ablynge hem heye by lyhte cartes/ /thow sowest hem in to heuene  
*and* in to Erthe / *and* whan they ben conuerted <sup>1</sup>To the by thy  
 bygynnyng lawe / thow makest hem retorne ayein to the by  
 ayein ledynge fyr// O fadry iue thow to the thowht<sup>2</sup> / to styen vp in <sup>4</sup>  
 to the streyte sete<sup>3</sup>/ /and graunte hym to enuerowne the welle of  
 good // *and* the lyht yfownde / graunte hym to fychen the clere  
 syhtes of hys corage in the / *and* skatere thow *and* to-breke thow  
 the weyhtes *and* the clowdes of erthely heuynesse // And shyne 8  
 thow by thy bryhtnesse//ffor thow art clernescse / pou art peysyble reste  
 to debonayre folkes// thow thy self art by-gynnyng / berere / ledere /  
 paath *and* terme / to loke on the that is owre ende //

¶ The 10<sup>th</sup> prose [Leaf 91, back]

**F**Or as moche thanne as thow hast seyn / which is the forme 12  
 of good *þat* nis nat parfy<sup>t</sup> / *and* whych is the forme of good  
*þat* is parfy<sup>t</sup>/now trowe .I. *þat* it were good / to shewe in  
 what<sup>4</sup> this parfeccyon of blysfulnesse is set/ /*and* in this  
 thing .I. trowe *þat* we sholden fyrst enquere for to wyten / yif *þat* 16  
 any swyche manere good as thilke good that thow hast dyffynysseed  
 a lytel heere by-forn / *þat* is to seyn souereyn good / may ben  
 fownde in the nature of thinges // ffor that veyn ymagynacyon of  
 thowght / ne deceyue vs nat/ /*and* putte vs owt<sup>5</sup> Of the sothfastnesse / 20  
 of thilke thing *þat* is svmmytted to us / but it may nat ben  
 denoyed / *þat* thilke good ne is/ /*and* *þat* it nis ryht as welle<sup>6</sup> of alle  
 goodes / ffor alle thing<sup>i</sup> *þat* is clepyd inparfy<sup>t</sup> / is proeued inparfy<sup>t</sup> /  
 by the amenusyng of parfeccyon<sup>7</sup> or of thing *þat* is parfy<sup>t</sup> // *and* 24  
 ther-of comht it/ /*þat* in euery thing general / yif that men sen any  
 thing / *þat* is inparfy<sup>t</sup> / Certes in thilke general ther mot ben som  
 thing *þat* is parfy<sup>t</sup>/ /ffor yif so be *þat* parfeccyon is don a-wey  
 men may nat thinke / ne seye fro whennes thilke thing is *þat* is 28  
 clepyd inparfy<sup>t</sup>/ /ffor the nature of things ne took not hyr  
 bygynnyng of thinges amenused *and* inparfy<sup>t</sup>/ /But it procedeth  
 of thinges *þat* ben al hoole *and* absolut<sup>8</sup> // *and* dessendeth so

<sup>1</sup> leaf 88, back.      <sup>2</sup> gloss: .s. boecii.      <sup>3</sup> gloss: .i. summe bone.

<sup>4</sup> gloss: 'que nam': Latin prose, lf. 88, bk, 'quo nam.'      <sup>5</sup> leaf 92.

<sup>6</sup> gloss: .i. deus.      <sup>7</sup> gloss: .i. perfecti.

<sup>8</sup> gloss: .i. laws.

down in to owtterest thinges / and in to thinges empty and withowten frut/ /but as .I. haue Ishewyd a lytul her byforn / þat yif ther be a blysfulnesse þat be freele and veyn and inparfyte // ther  
 4 may no man dowte that ther nis som blysfulnesse / þat is sad. stydefast and parfyte/ /b./ /this is concluded quod .I. fermely and sothfastly // p // but considere also quod she in wham this blysfulnesse enhabyteth/ /the comune accordaunce and conseite of the  
 8 corages of men proeueth and graunteth / þat God pryncie of alle thinges is good/ /ffor so as nothing ne may ben thowht bettre than god / It may nat ben dowted thanne / þat he þat nothing nis bettre / þat he nis good/ /Certes reson sheweth þat God is so good / þat it  
 12 proueth by verray force þat parfyte good is in hym // ffor yif God ne is swych he ne may nat ben prinse of alle things / for certes somi thing possessyng in itself parfyte good / sholde be more worthy than god/ /and it sholde semen that thilke thing weere fyrst / and eldere  
 16 than god // ffor we han shewyd apertly / þat alle thinges þat ben parfyte ben fyrst or thinges þat ben vnparfyt / And for-thy for as moche as that my resoun / or my processes ne go nat a-wey with-owte an ende // we owen to graunten / þat the souereyn god is ryhtful of  
 20 souereyn parfyte good/ /And we han establisshed þat the souereyn good is verray blysfulnesse // thanne mot it nedes be / þat verray blysfulnesse is set in souereyn God/ /b./ /this take .I. wel quod I / ne this ne may nat ben withseid / in no manere/ /but .I. <sup>1</sup>preye  
 24 quod she / see now how þou mayst proeuen holily and with-owte corpcion this þat .I. haue seyd/ /þat the souereyn God is ryhtful of souereyn good // In whych manere quod I / /Wenesthow awht quod she / þat this pryncie of alle thinges haue .I.-take thilke souereyn  
 28 good any wher owt of hym self/ /Of whych souereyn good men proueth þat he is ful / ryht as thou mytest / thinken / þat God þat hath blysfulnesse in hym self / and thilke blysfulnesse þat is in hym / weren diuers in substaunce // ffor yif thou wene þat God haue  
 32 resseyud thilke good owt of hym self/ /thow mayst wene þat he þat yaf thike good to god / be more worthy thanne is god/ /but .I. am by-knownen and confesse / and þat ryht dignely / that god is ryht

<sup>1</sup> leaf 92, back.

worthy abouen alle thinges/ /and yif so be þat this good be in hym  
 by nature // but that is is diuers fro hym by wenynge resoun / syn  
 we speke of God pryncie of alle thinges / faigne who so feigne may /  
 who was he þat hath conioigned thise diuerse thinges to-gidere/ /and 4  
 ek at the laste / se wel þat a thing þat is diuers from any thing /  
 that thilke thing nis nat that same thing / ffro whych it is  
 vndyrstonden to ben diuerse/ /Thanne folweth it / þat thilke  
 thing þat by hys nature is diuerse fro souereyn good / þat 8  
 that thing nis nat souereyn good/ /but certes þat weere a felonos  
 corsesnesse to thinken that of hym<sup>1</sup> / þat nothing is more worth ffor  
 alwey of alle thinges / the nature of hem ne may nat ben bettre than  
 his bygynnyng // ffor whych .I. may concluden by ryht verray 12  
 resoun / þat thilke þat is bygynny[n]g of alle thinges / thilke same  
 thing is souereyn good in hys substauence/ /b/ /thow has .seyd  
 ryht-fully quod .I. // p. // But we han graunted quod she that the  
 souereyn good is blysfulnesse/ /and þat is soth quod .I./ /Thanne 16  
 quod she moten we nedes graunten and confessen that thilke same  
 souereyn good be god/ /Certes quod .I. / .I. ne may nat denye ne  
 withstonde the resouns purposed / and .I. se wel þat it folweth by  
 strengthe of the premyses/ /loke now quod she yif this be proued 20  
 yit more fermely thus / þat ther ne mowen nat ben two souereyn  
 goodes / þat ben diuerse amonc hem self // ffor certes the goodes  
 that ben diuerse amonc hem self / þat oon nis nat þat þat oþre is/  
 / thanne ne mowen neyther <sup>2</sup>Of hem ben parfyt / so as eyther of 24  
 hem lakketh to other/ /but þat þat nis nat parfyt / men may sen  
 apertly þat it is nat souereyn/ /the thinges thanne that ben  
 souereynly goode / ne mowen by no wey ben diuerse // but .I. haue  
 wel concluded / þat blysfulnesse and god ben the souereyn good / 28  
 ffor whyche it mot nedes ben / þat souereyn blysfulnesse is souereyn  
 diuynyte / nothing quod .I. nis more sothfast than this / ne more  
 ferme by resoun / ne a more worthy thing than god may nat ben  
 concluded/ /p./ /vp on thise thinges thanne quod she / Ryht as 32  
 thyse geometryens whan they han shewyd hyr proposiciounis ben  
 wont to bryngen in thinges / þat they clebyn porysmes / or decla-

<sup>1</sup> gloss: deo.<sup>2</sup> leaf 93.

raciouns of forseyde thinges / Ryht so wole .I. yeue the heere as a  
corolarye / or a mede of corouné ffor why for as moche as by the  
getynge of blysfulness men ben maked blysful / and blysfulness is  
4 diuinite / thanne is it manyfest and opyn / þat by the getynge of  
diuynyte / men ben maked blysful / Ryht as by the getynge of  
Iustyce / and by the getynge of sapience they ben maked wyse //  
Ryht so nedes by the semblable resoun / whan they han getyn  
8 deuynyte / they ben maked goddes / thanne is euery blysful man  
god // but certes by nature ther nis but o god / but by thy partysy-  
pasion of deuynyte / ther ne let ne desturbyth nothing that ther ne  
ben many goddes // This is quod .I. a fayr thing and precios / clepe  
12 it as thou wolt / be it porisme or corellarye / Or meede of corowne /  
or declarynges / Certes quod she nothyng nis fayrere than is the  
thing þat by resoun sholde ben added to thyse forseyde thinges /  
/what thing quod .I. / so quod she as it semeth that blysfulness  
16 contenyth many thinges / it were for to whyten wheyther þat alle  
this thinges maken or conioignen as a manere body of blysfulness /  
be diuersite of partyes or of membrys / Or elles yif any of alle  
thilke thinges be swych / þat it acomplyse by hym self the  
20 substaunce of blysfulness / so that alle thise oothre thinges ben  
referred and browht to blysfulness / that is to seyn as to the chief  
of hem / .I. wolde quod .I. that thou makedest me clerly to vndyr-  
stonde what thou <sup>1</sup>seyst / and þat thou recordedyst me the forseyde  
24 thinges // haue .I. nat Iuged quod she / þat blysfulness is good / ys  
forsythe quod .I. and þat souereyn good / Adde thanne quod she  
thilke good þat is maked blysfulness to alle the forseyde thinges /  
ffor thilke same blysfulness þat is demed to ben souereyn suffisaunce /  
28 thilke selue is souereyn power / souereyn reuerence / souereyn clernessee  
or noblesse / and souereyn delit / Conclusio. / what seyst þou thanne of  
alle thinges / þat is to seyn / suffyssance / power / and thise oothre  
things / ben they thanne as membrys of blysfulness / or ben they  
32 referred and browht to souereyn good / ryht as alle thinges þat ben  
browht to the chief of hem / B // .I. vndyrstonde wel quod  
.I / what thou purposest to seke / but .I. desire for to herkne

<sup>1</sup> leaf 93, back.

þat thou shewe it me / p // tak now thus the descretion of this questyoun *quod* / she // yif alle thise thinges *quod* she weeren membrys to felicite / than weeren they diuerse þat oon from that oother / *and* swych is the nature of partyes / or of membris that 4 diuerse membrys compownen a body/ /Certes *quod* .I. it hath wel ben shewyd heere by-forn / þat alle thise thinges ben alle o thing / thanne ben they none membrys *quod* she // ffor elles it sholde seme þat blysfulnesse weere conioigned / al of on membre allone/ /but þat is 8 a thing þat may nat be don/ /this thing *quod* .I. nis nat dowtous / but .I. abyde to herknen the remnaunt of thy questyon/ /this is opyn *and* cler *quod* she / þat alle oothre thinges ben referred *and* browht to good // ffor the[r]fore is suffisaunce requeryd / for it is 12 demyd to ben good/ /*and* forthy is power required / ffor men trowen also / þat it be good // *and* this same thing mowen we thinken *and* coniecten / of Reuerence *and* of noblesse / *and* of delit/ /thanne is souereyn good the somme / *and* the cause of al þat awht ben desyred/ 16 / ffor why thilke thing þat wyt-holdeth no good in it-self / ne semblaunce of good / it ne may nat wel in no maners be desired ne required // *and* the contrarye/ /ffor thogh that things by hyr nature / ne ben nat goode/ /Algates yif men wene þat they ben 20 goode / yit ben they desyred as thowgh þat they weeren verraylyche <sup>1</sup>Goode // *and* therfor is it þat men owhten to wene byryht / þat bounte be the souereyn fyn / *and* the cause of alle the thinges þat ben to requeren/ /but certes thilke þat is cause / for whych men 24 requeren any thing / it semeth þat thilke same thing be most desyred / as thus yif þat a wyht wolde ryden for cause of hele / he ne desyreth nat so mochel the moeuyng to Rydin / as the effect of hys hele / now thanne syn þat alle thinges ben required for the grace 28 of good / they ne ben nat desyred of alle foolk' moore thanne the same good // but we han graunted þat blysfulnesse is that thing / for whyche þat alle thyse oothre thinges ben desyred / thanne is it thus that certes only blysfulnesse is required *and* desired / by 32 whyche thing it sheweth clerly / that of good *and* of blysfulnesse / is al oon *and* the same substaunce/ /.I. se nat *quod* .I. wherfore þat

men myhten discorden in this // And we han shewyd þat god *and*  
verray blysfulnesse / is al oo thing/ /that is soth quod .I. thanne  
mowen we conclude sikerly / þat the substance of God<sup>1</sup> is set in thilke  
4 same good *and* in non oother place./

¶ The 10<sup>th</sup> Metur [Leaf 94, back, margin]

**O** Comyth alle to-gydere now / ye þat ben .I.-cawht<sup>2</sup> *and*  
ybownde with wyckyde cheynes // by the deceyuable delyt  
of Erthely thinges enhabytyng in yowre thowht/ /he  
8 shal ben the reste of yowre labours // her ys the hauene<sup>3</sup>  
stable in peysyble quiete/ /this allone is the opyn refut to wreichches //  
Glosa. This to seyn þat ye þat ben combryd *and* desseyuyd / with  
worldely affeccyouns / comy whole now to this souereyn good / þat is god /  
12 þat is refut to hem þat wolen comyn to hym / *textus* alle the thinges  
that the Ryuer tagus yeueth yow / with hys goldene grauayles/ /Or elles  
alle the thinges / þat the Ryuer herynus y[e]ueth with his rede brynde/  
/Or that Indus yeueth þat is next the hote party of the world / þat  
16 medleth the grene stones<sup>4</sup> with the whyte<sup>4</sup> / ne sholde nat cleeren the  
lookyng of yowre thowht / but hyden rather yowre blynde corages /  
with-in hyr dyrknesse/ /Al that lyketh yow heere *and* exciteth *and*  
moeueth yowre thowhtes / the erthe hath norysshed it in hyse lowe  
20 caues/ /but the shynyng by whyche the heuene is gouerned / *and*  
whennes he hath hys strengthe // that eschueth the dyrke ouerthrownyng  
of the sowle/ /*and* who so may knowyn thilke lyht of blysful-  
nesse / he shal wel seyn / þat the whyte beemes of the sonne ne ben  
24 nat clear //

¶ The .1·1· prose [Leaf 98, margin]

**B** Oece // I assente me quod .I. / ffor alle thise things ben  
strongly bownden with ryht ferme resouns/ /How mochel  
28 wylthow. preysyn it quod she / yif þat thow knowe what  
thilke good is/ /I wol preyse it quod .I. / by preys / with-  
owten ende / yif it shal be-tydde me to knowe also to-gydere / god /  
þat is good/ /Certes quod she shal .I. do the / by verray resouns/

<sup>1</sup> gloss: i. dei.

<sup>2</sup> gloss: i. portus.

<sup>3</sup> gloss: i. smaragdes.

<sup>4</sup> gloss: i. Margaretes.

/yif that tho thinges þat I haue concluded / a litel her byforn / dwellen  
oonly in hyr fyrst graunting<sup>1</sup> // Boece // they dwellen graunted to the  
quod .I./ /this is to seyn as who seyth / .I. graunte thy forseyde  
conclusionzns / haue .I. nat shewyd the quod she / þat the thinges þat 4  
ben requered of many folkes ne ben nat verray goodes / ne parfyte /  
for they ben diuerse þat oon fro þat oothre // and so as ech of hem  
is lackyng to other / they ne han no power to bryngen a good / þat  
is ful and absolut/ /but thanne at erste / ben they verray good / 8  
whan they ben gaderid to gidere / alle in to O forme / and in on  
wyrkyng / so þat thilke thinge þat is suffisaunce / thilke same be  
power / and reuerence / and noblesse / and myrthe / and forsothe  
but yif alle thyse thinges / ben alle oon same thing they ne han nat 12  
wherby / þat they mowen ben put in the nowmbyr of thinges þat  
owhten ben requered or desyred/ /boece // it is shewyd quod .I. /  
ne her of may no man dowten / p/ /the thinges thanne quod she  
þat ne ben no Goodes / whanne they ben diuerse / and whan 'they 16  
bygynnyn to ben alle oon thing / thanne ben they goodes / ne comth  
it hem nat thanne by the getynge of vnite / that they ben maked  
goodes/ /B./ /So it semyth quod .I./ /but alle thing þat is good quod  
she grauntisthow þat it be good by the participacioun of good / or no/ 20  
/.I. graunte it quod I // thanne mosthow graunten quod she / by  
semable resoun þat oon and good be oo same thing/ /ffor of things  
of whyche þat the effect nis nat naturely diuerse / nedes the sub-  
staunce mot be oo same thinge/ /I ne may nat denye þat quod .I. // 24  
hasthow nat knownen wel quod she / þat alle thing þat is/ /hath so  
longe his dwellynge and his substaunce / as longe as it is oon / but  
whan it forletyth to ben oon / yt mot nedes dyen and cornmpe to  
gydere // in which manere quod I. / ryht as in bestys quod she whan 28  
the sowle and the body ben conioigne in oon and dwellyn togydrye /  
it is clepyd a beest/ /and whan hyr vnite is destroyed / by the  
desseueraunce þat oon from þat oother / thanne sheweth it wel / þat  
it is a ded thing / and þat it nis no lengere no beest // and þe body of 32  
a whyht whil it dwelleth in oo forme by coniunceyoun of membrys /  
it is wel seyn / þat it is a fygure of man kynde/ /and yif the partyes

of the body ben so deuydyd / and disseueryd / þat oon fro þat oother /  
 þat they destroyen vnite / the body forletyth to ben þat it is was  
 byforn / and who wolde renne in the same manere by alle thinges he  
 4 sholde seen þat with-owte dowte euery thing is in his substaunce / as  
 longe as it is oon / and whan it forleth to ben oon / it dieth and  
 periseth / Boece // whan .I. consydere quod .I. manye thinges / .I. se  
 non oother/ /is ther any thing thanne quod she þat in as moche as it  
 8 lyuþ naturally / þat forletyth the talent or appetyt of his beyng /  
 and desireth to come to deth and to corupcion/ /yif .I. consydere  
 quod I the beestes þat han any manere nature / of wylnyng and  
 of nyllynge // I. ne fynde no beast / but yif it ben constreynyd fro  
 12 with owte forth / þat forleth or despiseth the entensyon to lyuen  
 and to duren or þat wole his thankes / hasten hym to dyen <sup>1</sup>ffor  
 euery beest / trauaylith hym to defende and kepe the sauacion of  
 hys lyf / eschueth deth and destrucioun/ /B // but Certes I dowte  
 16 me of herbes and of trees / þat is to seyn þat I am in a dowte of  
 swiche thinges as herbes or trees / þat ne han no feelynge sowles / ne  
 no naturel wyrynges seruynge to appetites / as bestis han wheither  
 thei han apetid to dwellen and to duren/ /Certes quod she ne ther-of  
 20 thar the nat dowte // now loke vp on thise herbys and thise trees  
 they wexen fyrst in swyche places as ben couenable to hem / in  
 whyche places they ne mowen nat sone dyen / ne dryen / as longe as  
 hyr nature may defenden hem / ffor som of hem waxen in feedes /  
 24 and som in Mountaignes / and oothre waxen in marys / and oothre  
 cleuyn on Roches / and soume waxen plentyuos in sondes / and yif þat  
 any wyht enforce hym to beryn hem in to oother' places / they wexen  
 drye // ffor nature yeueth to euery thing þat / þat is conuenient to hym  
 28 and trauaylith þat they ne dye nat as longe as they han power to  
 dwellyn and to lyuen/ /what woltow seyn of this / þat they drawen  
 alle hyr norysshynge by hyr rootes / ryht as they haddyn hyr  
 Mowthes I. ploughed with-in the erthes / and shedyn by hyr maryes<sup>2</sup>  
 32 hyr wode and hyr bark / and what woltow seyn of this þat thilke  
 thing/ þat is ryght softe as the marye is / þat is alwey hidd in the feete  
 al with-inne and þat is is defendid fro with-owte by the stidefastnesse

<sup>1</sup> leaf 99.<sup>2</sup> gloss : .i. medulle.

of wode // and þat the vttereste bark is put ayenis destemprance of the heuene / as a defendowr myhty to suffren harm/ /and thus certes maystow wel sen / how gret is the diligence of nature / ffor alle thinges renouelen and pupplisen hem with seed .I.-multiplied / ne ther 4  
nis no man þat ne wot wel þat they ne ben ryht as a foundement and edyfice for to duren / nat only for a tyme / but ryht as for to duren perdurablely by generacyon) // and the thinges ek þat men wenēn ne hauen none sowles / ne desire they nat ech of hem by sem<sup>1</sup>blable 8  
reson) to kepyn þat that is hirs / þat is to seyn þat is acordyngē to hyr nature in conseruacion of hyr beynge and enduryngē/ /ffor wher-for elles berith Lythnesse the flaumbes vp / and the weyhte presseth the erthe a doun/ /but ffor as moche as thilke places and thilke moeuynges 12  
ben couenable to euerich of hem/ /and forsothe euery thing kepit thilke þat is acordyngē and propre to hym // ryht as thinges þat ben contraryes and enemys corompen hem/ /and yit the harde thinges as stoones clyuen and holden hyr partyes to-gydere ryht faste and harde/ 16  
and defenden hem in withstandenge þat they ne departe nat lyhtly a twyne // and the thinges þat ben softe and fletyngē as is water and Eyr they departyn lyhtly / and yeuen place to hem þat brekyn or deuyden hem/ /but natheles they retornen sone ayein in to the same 20  
thinges fro whennes they ben arraced // but fyr and refuseth alle deuysyon) / ne I. ne trete nat heere now of weleful moeuynges of the sowle þat is knowyngē/ /but of the naturel entencion of thinges/  
/As thus ryht as we swolwe the mets þat we resseyuen and ne 24  
thinke nat on it / and as we drawen owre breth in slepyngē þat we wite it nat whil we slepyt / ffor certes in the beestys the loue of hyr lyuynges ne of hyr beeinges ne comth nat of the wilnynges of the sowle // but of the bygynnyngis of nature/ /ffor certes thorw con- 28  
streynynge causes / wil desireth and embraceth ful ofte tyme / the deth þat nature dredith/ /that is to seyn as thus that a man may ben constreynyd so by som cause that his wil desireth and taketh the deth which þat nature hateth and dredeth ful sore/ /And som 32  
tyme we seeth the contrarye / as thus that the wil of a wight / des-  
torbeth and constreyneth þat þat nature desireth / and requereth al

<sup>1</sup> leaf 99, back.

wey/ /that is to sein the werk of generacion/ / by the whiche  
generacion only / dwelleth *and* is sustenyd the longe durablete of  
mortal <sup>1</sup>thinges/ /And thus this charite and this Loue *þat* euery  
4 thing hath to hym self ne comth nat of the mocuyng of the sowle /  
but of the entencion of nature/ /ffor the puruyance of god hat  
yeuen to thinges *þat* ben creat of hym / this *þat* is a ful gret cause /  
to lyuen *and* to duren / for which they desiren naturally hyr lyf as  
8 longe as euer they mowen/ /ffor wych thow maist nat drede by no  
manere / that alle the thinges / that ben anywhere / that they ne  
requeren naturally / the ferme stablenesse of perdurable dwellynge /  
and ek' the eschuynge of destruccyon/ /B // now confesse I. wel  
12 *quod* .I. that I. see wel now certeynly / with owte dowtes / the  
thinges that whylom semeden vncerteyn to me / P. //but *quod*  
she thilke thyng *þat* desireth to be *and* to dwellyn perdurablely / he  
desireth to ben oon/ /ffor yif *þat* that oon weere destroied/ /certes  
16 beinge ne shulde ther non dwellyn to no wiht // that is soþ *quod*  
I./ /Thanne *quod* she desirin alle thinges oon/ /.I. assente *quod* .I.  
*and* I haue shewyd *quod* she that thilke same oon is thilke that is  
good // B // ye for sothe *quod* I. // Alle thinges thanne *quod* she  
20 requyren good/ /And thilke good thanne maist descryuen ryht thus/  
/ Good is thilke thing *þat* euery wyht desireth/ /Ther ne may be  
thowht *quod* .I. no moore verray thing / for either alle thinges ben  
referred *and* browht to nowht / *and* floteryn with owte governour  
24 despiled of oon / as of hir propre heued / or elles yif ther be any  
thinge / to which *þat* alle thinges tenden *and* hyen / that thing  
moste ben the souereyn good of alle goodes / P/. thanne seyde she  
thus/ /O my nory *quod* she I haue gret gladnesse of the/ /ffor thow  
28 hast flichched in thin herte the myddel sothfastnesse // that is to  
seyn the prykke/ /but this thing hath ben descouered to the / in  
that thow seydyst *þat* thow wystest nat a lytel her by forn // what  
was that *quod* I. / /That thow ne wystest nat *quod* she whych was  
32 the ende of thinges // and <sup>1</sup>Certes that is the thing *þat* euery wiht  
desireth/ /and for as mochel as we han gaderid / *and* comprehendyd  
that good is thilke thing that is desired of alle / thanne moten we  
nedes confessun / that good is the fyn of alle thinges /

<sup>1</sup> leaf 100, back.

¶ The .1·1· Metur [Leaf 100, back, margin]

**W**Ho so that sekith soth by a deep thoght And coueyteth  
nat to ben deseyuyd by no mys weyes // lat hym rollen  
and trenden with-Inne hym<sup>1</sup>self / the Lyht of his  
inward syhte/ /And lat hym gadere ayein enclynynge 4  
in to a compas the longe moeuynges of hys thowthes / And lat hym  
techen his corage that he hath enclosed *and* hyd / in his tresors / al  
þat he compaseth or sekith fro with owte/ /And thanne thilke thing  
that the blake cloude of error whilom hadde y-couered shal lyhten 8  
more clerly thanne pheb; hym self ne shyneth/ /Glosa/ /Who so  
wole seken the dep grounde / of soth in his thowht / *and* wol nat be  
deceyuyd by false proposicioouns / that goon amys fro the trouthe //  
lat hym wel examine / *and* rolle with-inne hym self the nature *and* 12  
the propretes of the thing/ /and lat hym yit eft sones examine *and*  
rollen his thowthes by good deliberacion) or that he deme // and lat  
hym techen his sowle that it hat by naturel pryncyplis / kyndeliche  
y-hyd with-in it self alle the trowthe the whiche he ymaginith to ben 16  
in thinges with-owte // And thanne alle the dyrknesse of his mys-  
knowynge shal seen more euydently to syhte of his vndyrstondynge  
thanne the sonne ne semyth to syhte with owte forth / ffor certes the  
body bryngynge the weyhte of foryetyng / ne hath nat chasyd owt 20  
of yowre thowhte al the clernescse of yowre knowyng / ffor certeynly  
the seed of sooth haldith *and* clyueth with-in yowre corage *and* it is  
a-waked *and* excited by the wynde *and* by the blastes of doctryne/  
ffor wherefor elles demen ye of yowre owne wyl the ryghtes whan ye 24  
ben axed // but yif so were þat the noryssynges of reson ne lyued  
.I.-plowngyd in the depthes of yowre herte/ /this is to seyn how  
sholden men demen þe sooth of any thing þat weere axed / yif ther  
neere a Roote of sothfastnesse þat weere yplowngyd *and* hyd in the 28  
nature pryncyplis / the whiche sothfastnesse lyued with-in the dep-  
nesse of the thowght/ /and yif so be þat the Muse *and* the doctryne  
of plato syngyth sooth // al þat euery whyht lerneth / he ne doth no  
thing elles thanne but recordeth as men recordyn thinges þat ben 32  
foryetyn

<sup>1</sup> leaf 101.

## ¶ The 1.2· prose [Leaf 104, margin]

Hanne seide I thus/ /I acorde me gretly to plato / for thow  
 remenbrist and recordist me thise thinges / yit the secounde  
 tyme / þat is to seyn / fyrist whan I loste my memorye / by  
 4 the contagyos coniuncsion of the body with the sowle/ /and  
 eft sones afterward / whan I loste it confownyd by the charge and  
 by the burdene of my sorwe // And thanne seide she thus / yif thow  
 looke quod she fyrist / the thinges þat thou hast grauntyd / it ne  
 8 shal nat ben ryht fer / þat thou ne shalt remenbryn thilke thing þat  
 thou seydyst þat thou nystyst nat/ /what thing quod I/ /by which  
 governement quod she þat this wordyl ys gouerned // me remenbryth  
 it wel quod .I. / and I confesse wel þat I ne wiste it nawght/ /but  
 12 al be it so þat .I. se now from a-fer what thou purposest/ /Algates  
 .I. desire yit to herkene it of the more pleynly/ /thow ne wendist  
 nat quod she / a litel her by-forn þat men sholden dowte / þat this  
 world nis gouerned by God/ /Certes quod I / ne yit ne dowte I it  
 16 nawht // ne .I. nel never wene þat it were to dowte / as who seith /  
 but I wot wel þat god gouerneth this world / and I shal shortly  
 answeren the / by what resoun I am browht to this/ /this world  
 quod I of so manye diuerte and contrarios parties / ne myhte never  
 20 han ben assemblyd in o forme/ /but yif ther nere<sup>2</sup> oon þat conioignede  
 so manye diuerte thinges/ /and the same diuersite of hir  
 natures þat so discordyn þat oon fro þat oother / moste departen /  
 and vn-loignen the things þat ben conioigned // yif ther ne weere  
 24 oon þat contenede / þat he hath conioyned and I-bownde/ /ne the  
 certeyn ordre of nature / ne sholde nat bryng forth so ordene  
 moeuynges / by places / by tymes / by dooinges / by splaces / by  
 qualites // yif ther ne weere oon þat weere ay stidefast dwellynge /  
 28 þat ordeynede & disponede thise diuersitees of moeuynges / & thilke  
 thing what so euer it be / by which þat alle thinges be maked and  
 I-ladd/ .I. clepe hym god / þat is a word þat is vsed to alle foolk/  
 /thanne seyde she / syn thou feelyst thus thise thinges quod she/ /I  
 32 trowe þat I haue litel moore to done þat thou myghty of welefulnessse /  
 hool and sounde / ne see eft sones thy contre/ /but lat vs loken the

<sup>1</sup> leaf 104, back.<sup>2</sup> alterd, later, to 'ne were.'

thinges þat we ha purposed her by-form / /haue .I. nat nowmbryd  
*and seyd quod* she / þat suffisaunce is in blysfulnesse / *and* we han a-  
 cordyd þat god is thilke same blysfulnesse // yis forsothe *quod* .I. //  
*and* þat to gouerne this world *quod* she ne shal he neuer han nede of 4  
 non help fro with owte / ffor ellis yif he hadde nede of any help /  
 he ne sholde nat haue no ful suffisaunce / yis / thus it mot nedes be  
*quod* .I./ /thanne ordeynyth he by hym self allone alle thinges *quod*  
 she // that may nat be denoyed *quod* I. / /And .I. haue shewyd that 8  
 god is the same good / it remenbryth me wel *quod* .I./ /thanne  
 ordeynith he alle thinges by thilke good *quod* she / syn he which  
 þat we han a-cordyd to be good / gouernyth alle thinges by hym self //  
*and* he is as a keye / *and* a stiere / by which / þat the 1edifice of 12  
 this world is I-kept stable / *and* with-owte coroumpyne // I a-  
 corde me gretely *quod* I/ /*and* .I. aparsenyuede a lytul her by-form /  
 þat thou woldyst seye thus / al be it so þat it weere by a thinne  
 suspecyon/ /I. trowe it wel *quod* she / ffor as .I. trowe thou ledyst 16  
 now moore ententyfly thyne eyen to loken the verray goodes But  
 natles the thing þat I shal telle the yit ne shewith nat lasse to  
 looken<sup>2</sup> // what is þat *quod* I // so as men trowen *quod* she / *and* þat  
 ryhitfully / þat god gouernith alle thinges by the keye of his goodnesse/ 20  
*and* alle thise same thinges as .I. haue tawht the / hasten hem by  
 naturel entencyon) to comen to good // ther may no man dowten þat  
 they ne ben gouerned voluntaryely *and* þat they ne conuerten hem  
 of hir owne wil to the wil of hyr ordenoure as they that ben a- 24  
 cordynge *and* enclyninge to hyr gouernoure *and* hyr kyng / it mot  
 nedes be so *quod* .I./ /for the Reaume ne sholde nat semen blysful  
 yif ther weere a yok<sup>3</sup> of mysdrawynges<sup>4</sup> in diuerse partyes / ne the  
 sauyng of obedient thinges ne sholde nat be // thanne is ther nothing 28  
*quod* she þat kepit his nature þat enforcith hym to goon ayein god/  
*/ no quod* I. // *and* yif þat any thing enforcede hym to with-stonde  
 god / myhte it auaylen at the laste a-yenis hym / þat we han graunted  
 to ben almyghty by the ryht of blysfulnesse/ /Certes *quod* I al 32  
 owtrely it ne myhte nat auaylen hem // thanne is ther no thing

<sup>1</sup> leaf 105.<sup>2</sup> gloss : .i. considerandum.<sup>3</sup> gloss : .i. iugum.<sup>4</sup> gloss : .i. recusancium.

quod she þat eyther wole or may with-stondyn to his souereyn good /  
 /I. trowe nat quod .I. // thanne is thilke the souereyn good  
 quod she þat alle thinges gouerneth strongly / and ordeyneth hem  
 4 softtely/ /thanne seyde I thus/ /I delite me quod .I. nat oonly in  
 the endes or in the somme of the<sup>1</sup> resounys þat thou hast concluded  
 and proeued // but thilke wordes þat thou vsest deliten me mocho  
 moore/ /so at the laste fooles þat sumtyme renden grete things  
 8 owhten ben ashamyd of hem self // þat is to seyn <sup>2</sup>þat we fooles þat  
 reprehendnen / wikkedly the thinges þat towchen goddes gouernaunce/  
 / we owhten ben asshamyd of owre self/ /as .I. þat seyde þat god  
 refusith oonly þe werkes of men and ne entremetith nat of it// p //  
 12 thou hast wel herd quod she the fables of the poetes/ /how þe  
 gyauntz assayleden the heuene with the goddes / but for sothe the  
 debonayre force of god desposede hem / as it was worthy / þat is to  
 seyn destroyede the gyauntz as it was worthi/ /but wil thou þat we  
 16 ioignen to-gidere thilke same reasounys // for perauenture of swych  
 coniuncyon may sterten vp som fair sparkle of soth/ /do quod .I. as  
 the liste // weenest thou quod she þat God ne be almyghty / no nis in  
 dowe of it/ /Certes quod .I. no wyht ne dowteth it/ /yif it be in  
 20 his mynde/ /but he quod she þat is al-myghty / ther nis no thing  
 þat he ne may/ /þat is soth quod .I./ /May god don yuel quod she/  
 /nay forsothe quod I // thanne is yuel nothing quod she/ /syn þat he  
 ne may nat don yuel / þat may don alle thinges // scornesthow thou  
 24 me quod I/ /or elles pleysthow / or desseyuesthow me / þat hast so  
 wounen me with thy resounys the hows of dydalus / so entrelaced / þat  
 it is vn-able to be vn-laced/ /thow þat oother while entryst ther þou  
 issest / and oother while issest ther thou entryst/ /ne fooldesthow nat  
 28 to-gydere by replycation of wordis / a manere wondyrful cercle or enuyr-  
 onyng of the symplicyte deuyne/ /ffor certes a lytel her' By-forn /  
 whan thou by-gunne at blysfulness // thow seydist þat it is souereyn  
 good/ /and seidist / þat it is set in souereyn god/ /and seidist þat god  
 32 hym self is souereyn good / and þat god is fulle þe blysfulness for  
 which þou yau me as a couenable yift// þat it is to seyn þat no wyht  
 nis blysful / but yif he be good also ther-with/ /and seidest ek that

<sup>1</sup> "the" a later insertion?<sup>2</sup> leaf 105, back.

the forme of good<sup>1</sup> is the substaunce of god<sup>2</sup> and of blysfulnesse // and seidest þat thilke same oon is thilke same good / þat is requered and desired of alle the kynde of thynges / and thow <sup>3</sup>proeuedest in disputynge þat. God gouerneth alle the thinges of þe worlde by the 4 gouernementz of bowonte and seydyst þat alle thinges / wolen obeyen to hym // and seydist þat the nature of yuel nis no thing/ /and thise thinges ne shewedist thow nat / with none resounis I-taken fro withowte/ /but by proeues in cerclis and hoomlich knowen // the whiche 8 proeues drawen to hem self fir feith and hyr a-cord euerich of hem of oother/ /thanne seide she thus / I ne scorne the nat / ne pleye / ne desseyue the / but I. haue shewyd the / the thing þat is grettyst ouer alle thinges by the yift of god / that we whilom preyeden // ffor 12 this is the forme of the deuyne substaunce / þat is swich þat it ne slydeth nat in to owtterest foreyne thinges / ne ne resseiveth no straunge thinges in hym/ /but ryht as apermanides seide in grec of thilke deuyne substaunce / he seide thus / þat thilke deuyne sub- 16 staunce tornith the world / and the moeuable cercle of thinges // whil thilke deuyne substaunce kepith it self / with owte moeuyng / þat is to seyn / þat it ne moeuth neuer mo / and yit it moeuth alle oothre thinges/ /but natheles yif I haue styred resounis þat ne ben 20 nat taken / fro with owte þe compas of thing of which we treten / but resounis þat ben by-stowed / with in þat compas/ /ther nis nat why þat thow sholdest merueylen / syn thow hast lerned by the sentense of plato / þat nedes the wordes moten ben cosynes to þe 24 thinges of which they spekyn

¶ The .12. Metur [Leaf 107, back, margin]

**B**lysful is þat man þat may sen the clere welle of good/ /blysful is he þat may vnbyndyn hym fro the bondes of the heuy erthe // the poete of trace orpheus þat whilom hadde 28 ryht gret sorwe for the deth of his wyf / After þat he hadde makid by his wepply songes þe wodes moeuable to rennen/ /and hadde makyd the ryueres to stondyn style / and hadde makyd the hertes & the hyndes to loignen dredeles hir sydes to cruwel lyouns / 32 forto herknen his songe // and hadde makyd þat the hare was

<sup>1</sup> gloss: i. boni.

<sup>2</sup> gloss: i. dei.

<sup>3</sup> leaf 106.

nat agast of the hownde / whiche þat was plesid by his songe //  
So whan the moste ardent loue of his wif / brende the entrayles  
of his brest/ /ne the songs þat hadden ouercomen alle thinges  
4 ne myhten nat asswagen hir lord orpheus/ /he pleynede hym of  
the heuene goodes þat weren crwel to hym/ /he wente hym to the  
howses of helle / *and* there he temprede hise blaundyssyng soonges /  
by resownyng strenges *and* spak *and* soonge in wepynge al þat euer  
8 he hadde resseyuyd/ /and laued owt of the noble welles of his modyr  
calyope the goddes // *and* he soonge with as mochel as myht of  
wepyng / *and* with as moche / as loue þat dowblede his sorwe myhte  
yeue hym and thechen hym/ /*and* he commoeuede the helle *and*  
12 requerede / *and* by-sowhte by swete preyere / the lordes of sowles in  
helle / of relesinge / þat is to seyn to yilden hym his wif/ /Cerberus  
the porter of helle with his thre heuedes was cawht *and* al a-bayst for  
<sup>1</sup>the newe songe // *and* the thre goddesses / furijs / *and* vengeressis  
16 of felonies / þat tormenten *and* agasten the sowles by anoy/ /woxen  
sorful *and* sory *and* wepyng teeres for pite // tho ne was nat the  
heued of yxion I-tormented / by the ouerthrowinges wheel/ /*and*  
tatalus þat was destroyed by the woodnesse of longe thurst despisith  
20 the flodes to drynke/ /the fowl þat hihte voltor / þat etith the  
stomak or the gyser of ticius is so fulfyld of his song þat it nil etin  
ne tyren no more / At the laste the lord *and* Iuge of sowles was  
moeued to misericordes *and* cryde/ /we ben ouercomen quod he / yiue  
24 we to orpheus his wyf to bere hym compaignye / he hath<sup>2</sup> wel  
I-bowht hir by his song / *and* his ditee / but we wol putte a lawe in  
this / and couenaunt in the yifte / þat is to seyn þat<sup>3</sup> tyl he be owt  
of helle / yif he looke by-hynde hym / þat his wyf shal comen ayein  
28 vn to vs / but what is he þat may yiue a lawe to loueres/ /loue is a  
gret lawe *and* a strengere to hym self / than any lawe þat men may  
yeuen/ /allas whan orpheus *and* his wyf weren almost at the termis  
of þe nyght/ /þat is to seyn at the laste bowndes of helle/ /Orpheus  
32 lookede abacward on Erudice his wyf *and* loste hir / *and* was ded/  
*this fable apartienyth to yow alle / who so euere desireth or sekith*  
to lede his thowght in to the souereyn day / þat is to seyn to clernescse

<sup>1</sup> leaf 108.<sup>2</sup> second h later.<sup>3</sup> ? þat later.

of souereyn god / ffor who so þat euere be so ouercomen þat he  
fychche hys eyen into the putte of helle / þat is to seyn who so sette  
thowthes in erthely thinges / al þat euere he hath drawen of the noble  
good celestial / he lesith it whan he loketh the helles / þat is to seyn 4  
in to lowe thinges of erthe /

Explicit liber .3.<sup>us</sup>

Incipit liber quartus.

The I<sup>a</sup> prose [*margin, leaf 109*]

**W**HAN philosophie hadde songyn softly *and* delitabliely  
the forseyde thinges / kepynge the dignite of hir  
cheere / *and* the weyhte of hir wordes / .I. thanne 8  
þat ne hadde nat al owtly foryetin the wepyng *and*  
the Mowrnyng þat was set in Myn herte / <sup>1</sup>fforbrak the entencyon  
of hir þat entendede yit to seyn some oothre thinges / O quod I thow  
art gyderesse of verrey lyht / the thinges þat thow hast seid me / 12  
hidir to ben so cleere to me *and* so shewynge by the deuyne lookynge  
of hem / *and* by the resounes that thei ne mowen nat ben ouercomyn//  
*and* thilke thinges þat þou toldest me / al be it so þat I hadde  
whilom foryeten hem / for the sorwe of the wrong þat hath ben don 16  
to me / yit natheles thei ne weeren nat al owtrely vnknowen to me//  
but this same is namely a ryht gret cause of my sorwe / *so* as the  
gouvernoure of thinges is good / yif þat yueles mowen ben by any  
weyes / Or elles yif þat yueles passen with owte punyssinge // the 20  
whiche thing oonly / how worthi it is to ben wondrid vp on//  
thow considerist it wel thy self certeynly / but yit to this thing  
ther is yit another thing I loigned more to be wondryd vp on / *ffor*  
felonye is imperisse *and* flowirth ful of Rychesses / *and* vertu nis 24  
nat al oonly with-owte meedes / but it is cast vndyr / *and* fortroden  
vndyr the feet of felonos folk / *and* it abieth the tormentz in  
stide of wikkede felonus // of alle whiche thinges / ther nis no  
wyht þat may merueylen ynowh / *ne* compleyne þat swiche thinges 28  
ben doon in the regne of god þat alle thinges woot / *and* alle thinges  
may / *and* ne wole nat but oonly good thinges / thanne seide she

<sup>1</sup> leaf 109, back.

thus / /Cartes quod she þat weere a gret meruayle / and an embasshinge  
 with-owten ende/ /and wel moore horible than al monstres/ /yif it  
 weere as thow weenest/ /þat is to seyn þat in the rith ordenee hows  
 4 of so mochel a fader and an ordenoure of meyne / þat the vesseles þat  
 ben fowle and vyl / sholden ben honourde and he heryed/ /and the  
 presious vesseles sholden ben defowled / and vyl / but it is nat so/ /for  
 yif tho thinges þat .I. haue concluded a lytel her by-forn ben kept  
 8 hoole and vnraced / thow shalt wel knowe by the Autoryte of god / of  
 the whos regne I speke / þat certes the goode foolk ben alwey myghty /  
 and shrewes ben alwey owt cast<sup>1</sup> and feble/ /ne the vices ne ben  
 neuer mo with-owte peyne / ne the vertuous ne ben nat with-owte  
 12 mede/ /and þat blysfulnesses comyn alwey to goode folk/ /and  
 infortune comth alwey to wikkyd foolk / and thow shalt wel  
 knowe manye thinges of this kynde / þat shollen cesen thy  
 pleyntes / and strengthyn the with stidfast sadnessse / and for thow  
 16 hast seyn the forme of the verray blysfulnesse / by me þat haue  
 whilom shewid it the/ /and thow hast knownen in whom blysfulnesse  
 is I-set/ /alle thinges I tretyd þat I trowe ben necessarye to putten  
 forth / I shal shewe the / the wey þat shal bryngen the ayein vn to  
 20 thin hows/ /and I shal fycchen fetheres in thi thowht / by whiche  
 it may areysen in heyhte / so þat alle tribulacyon ydon a-wey/ /thow  
 by my gydyng and by my paath and by my sledys shal mowe  
 retorne hool and soudn in to thi contree/ //

The fyrste metur [margin, leaf 110, back]

24

**I** Haue forsothe swife fetheres þat surmounten the heyhte of  
 heuene/ /whan the swiffe thowht hath clothid it self in tho  
 fetheres / it despiseth the hateful Erthes and surnountith the  
 Roundnesse of the grete ayr/ /and it seth the clowdes by-  
 28 hynde <sup>2</sup>His bak / and passeth the heyhte of the regyon of the ffyr /  
 þat eschaufeth by the swiffe moeuynge of the fyrmament<sup>3</sup>/ /til þat he  
 areyseth hym in to the howses þat beren the sterres / and Ioyneth  
 his weyes with the sonne phebus/ /and felawshipith the wey of the  
 32 olde colde saturnis/ /and he ymaked a knyt of the clere sterre / þat  
 is to seyn þat the thowght is makyd goddes knyt by the sekyng of

<sup>1</sup> leaf 110.

<sup>2</sup> leaf 111.

trowthe to comyn to the verray knoleche of god/ /and thilke thought  
renneth by the cercle of the sterres / in alle places þer as the shynynge  
nyht is painted/ /þat is to seyn the nyht þat is clowdeles/ /ffor on  
nyghtes þat ben clowdeles it semeth as the heuene weere peyntyd with 4  
diuerse ymages of sterries/ /and whanne he hath Idoon there I-nowh  
he shal forletyn the laste heuene / and he shal pressen and wyndyn  
on the bak of the swifte firmament and he shal ben makid parfit of  
worshipful lyht of god/ /þer halt the lord of kyngeſ the ceptre of 8  
his myht / and a-tempreth the *gouernementus* of the world/ /and the  
shynynge Iuge of thinges stable in hymself gouerneth the swifte cart  
or wayn þat is to seyn the circuler moeuyng of the sonne/ /and yif  
thy wey ledith the ayein so þat thou be browht thider / thanne 12  
wolthow seye / now þat / that is the contre þat thou requerest / of  
which thou ne haddest no mynde/ /but now it remenbryth me wel  
her was .I. born/ /her wol I fastne my degré her wole I dwelle / but  
yif the liketh thanne to lokyn on the dyrknesses of the erthe / þat 16  
thou hast forleten / thanne shalhlow sen þat thise felonos tyrauntz  
/ þat the wrecchede pople dredith now shollen ben exiled fro thilke  
fayre contre/ / /

The 2<sup>e</sup> prose [*margin, leaf 115*]

**T**HAN seyde I thus / owh I wondre me / þat þou bihetist me 20  
so grete thinges / ne .I. ne dowte nat þat þou ne mayst wel  
performe þat thou by-hetist/ /But .I. prey the oonly this /  
þat thou ne tarye nat to telle me thilke thinges / þat  
thou hast moeued/ /ffyrst *quod* she thou moost nedes knownen / þat 24  
goode folk ben alwey stronge and mynty / and the shrewes ben feeble  
and dishert and naked of alle strengthes/ /and of thise thinges /  
Certes euerich of hem is declared and shewid by other/ /for so as  
good and yuel ben two contraries / yif so be þat good be stidefast / 28  
than sheweth the feblesse of yuel al opinly/ /and yif þou knowe  
clerly the frelenesse of yuel / the stidefastnesse of good is knownen//  
but for as moche as the Fey of my sentence shal be the more ferme  
and haboundaunt / I wil gon by þat oo wey and by þat oother / and 32  
I wole conferme the thinges þat ben purposed / now on this side /  
and now on þat side/ /two thinges ther ben in whiche the effect of

alle the dedis of mankynde standith / þat is to seyn wil and power /  
 and yif þat oon of thise two faylyth ther nis no thing: þat may be  
 don / for yif þat wil lakkit / ther nis no wiht þat vndirtaketh to  
 4 don þat he wol nat don/ /and yif power fayleth / the wil nis but in  
 ydel and stant for nawht / and ther-of comht it þat yif thou see a  
 wiht þat wolde geten þat he may nat geten thou mayst nat dowten  
 þat power ne fayleth hym to hauen þat he wolde/ /this is opin <sup>1</sup>and  
 8 cler quod I ne it ne may nat ben denoyed in no Manere/ /and yif þou see  
 a wyht quod she þat hath doon þat he wolde doon / þou nylt nat  
 dowten þat ne hath had power to doon it/ /no quod I/ /and in þat  
 that euery wyht may / in þat men may holden hym mynty / as who  
 12 seyth in so moche as man is mynty to doon a thing / in so mochel men  
 halt hym mynty/ /and in þat he ne may / in þat men demen hym to  
 ben feble // I confesse it wel quod I/ /Remenbrith the quod she þat I  
 haue gaddered / and shewed by forseyde resouns þat al the entencion  
 16 of the wil of mankynde which that is lad by diuerse studies hasteth  
 to comen to blisfulness/ /it remenbrith me wel quod I þat it hath ben  
 shewed/ /and recordeth the nat thanne quod she þat blisfulnessesse is  
 thilke same good þat men requeren / so þat whan blysfulnessesse is re-  
 20 quered of alle / þat good also is required and desired of alle / /it ne  
 recordeth me nat quod I / for I haue it gretly alwey ficheched in my  
 memorye/ /Alle folk thanne quod she goode and eke badde enforcen  
 hem with owte defference of entencion to comyn to good/ /this is a  
 24 verray consequence quod I/ /and certeyn is quod she / þat by the  
 getinge of good / ben men ymaked goode/ / this is certeyn quod I//  
 thanne getin goode men þat they desiren/ /So semeth it quod I/ /but  
 wikkede folk quod she yif they getyn the good þat they desiren /  
 28 they ne mowe nat be wikkede/ /so is it quod I / /thanne so as þat oon /  
 and þat oother quod she desiren good / and the goode foolk getin  
 good / and nat the wikk' foolk/ /thanne nis it no dowte / þat the  
 goode foolk ne ben myhti and wikkede folk ben feeble/ /who so þat  
 32 euere quod I dowteth of this / he ne may nat considere the nature of  
 things ne the consequence of Resouns/ /and ouer this quod she / yif  
 þat ther be two thinges / þat han oo same purpose by kynde / and

<sup>1</sup> leaf 115, back.

þat oon of hem pursueth *and* parfo[r]meth thilke same thing by naturel office / *and* þat oother ne may nat doon thilke natural office / by folwith by other manere / thanne is conuenable to nature hym þat <sup>1</sup>A-complexeth his purpos kyndeli / *and* yit he ne Acomplexeth nat 4 his owne purpos / wheyther of thise two demestow for moore mynty/ /yif þat I coniecte quod I þat þou wolt seye / algates yit I desire to herkne it<sup>2</sup> more pleynly of the/ /thow nylt nat thanne denoys quod she þat the Moeument of goynge nis in Men by kynde/ /no forsothe 8 quod I/ /ne þou ne dowtest nat quod she þat thilke natural office of goynge ne be the the office of feet<sup>3</sup>/ /I ne dowte it nat quod I/ /thanne quod she yif þat a wyht be mynty to moeue *and* goth vp on hise feet / *and* another to whom thilke natural office of feet lakketh enforceth 12 hym to goon creping vp on hise handes/ /which of thise two owhte to ben holden the Moore mynty by ryht/ /knyt<sup>4</sup> forth the remenaunt quod I / for no wyht ne dowteth þat he þat may gon by naturel office of feet / ne be moore mynty / than he þat ne may nat/ /but the 16 souereyn good quod she / þat is euenerliche purposed to þe good foolk<sup>5</sup> *and* to badde / the goode folk<sup>6</sup> sekyn it by naturel office of vertuus/ / *and* the shrewis enforecen hem to geten it by diuorse coueytyse of ertheli thinges/ /which þat nis no natural office to getin thilke same 20 souereyn good / trowestow þat it be any other whise / nay quod I. / for the consequence is opyn *and* shewinge of thinges þat I haue graunted / þat nedes goode folk<sup>7</sup> moten ben mynty / *and* shrewes feeble *and* vnmynty/ /thow rennist a ryht by-forn me quod she / *and* 24 this is the Iugement þat is to seyn/ /I Iuge of the ryht as thise leches ben wont to hopyn of sike folk<sup>8</sup> / whan they aperceyen þat nature is redressed / *and* withstandith to the maledie / but for I se the now al redi to the vndirstondinge/ /I shal shewe the moore thikke *and* 28 continual resouns / ffor loke now how gretly shewith the feblesse *and* infirmitie of wikkede folk<sup>9</sup> þat ne mowen nat comyn to þat hir naturel entencion ledith hem / *and* yit almost thilke natural entencion constreinith/ /and what weere to demen thanne of shrewes / yif thilke 32 naturel help hadde forletin hem/ /the which naturel help of entencion goth a-wey by-forn hem / *and* is so gret þat vnnethe it may

<sup>1</sup> leaf 116.<sup>2</sup> gloss: .i. pedum.<sup>3</sup> gloss: .i. contexe.<sup>4</sup> leaf 116, back.

ben ouercome/ /considere thanne how gret deffaute of power *and* how gret feblesse ther is in wikkede felonos folk/ /as who seyth the gretter thing þat is coueyted / *and* the desire nat accomlised / of the lasse  
 4 myht is he þat coueyteth it *and* may nat accomlisse/ /and forthi philosophie seyth thus by souereyn good/ /ne shrewes ne requeren nat lyhte needis ne veyn games / whiche they ne may folwen ne holden / but they faylen of thilke somme *and* of the heyhte of thinges / þat  
 8 is to seyn souereyn good/ /ne thise wrechches ne comyn nat to the effect of souereyn good / the which they enforcen hem oonly to geten / by nyghts *and* by dayes/ /in the getinge of which good the strengthe of good foolk<sup>1</sup> is ful wel ysene/ /for ryht so as thow myhtest demen  
 12 hym myhty of goinge þat goth on his feet/ /tyl he myhte come to thilke place fro the whiche place ther ne laye no wey forther to ben gon / ryht so most thow nedes demen hym for ryht myhty þat getith *and* ateynith to the ende of alle thinges þat ben to desired / by-yonde  
 16 the whiche ende ther nis nothing to desire/ /of the which power of good folk<sup>1</sup> men may conclude þat the wikked men semen to be bareyne *and* naked of alle strengthe /ffor whi forletin they vertuus *and* folwen vices / nis it nat for þat they ne knownen nat the goodes /  
 20 but what thing is moore feeble *and* more caytyf thanne is the blydnessse of ignorauunce/ /or elles they knownen ful wel whiche thinges þat they owhten folwe / but lecherie *and* coueytyse ouerthrowith hem mys-torned/ /and certys so doth distemperaunce to feeble men þat ne  
 24 mowen nat wrastlen ayenis the vices/ /ne knownen they nat thanne / wel þat thei forletyn the good wilfully / *and* tornen hem wilfully to vices/ /and in this wyse they ne forletyn nat oonly to ben myhty / but they forletyn al owtrely in any whise for to ben/  
 28 /ffor they þat forletyn the comune fyn of alle thinges þat ben/ /they <sup>1</sup>forletyn also ther-with-al for to ben / *and* per auenture it sholde semen to som folk<sup>1</sup> þat this weere a mervyle to seyen / þat shrewes whiche þat contienen the Moore partye of men / ne ben nat  
 32 ne han no beyng/ /but natheles it is so / *and* thus stant this thing/ /ffor thei þat ben shrewes / I denoye nat þat they ben shrewes / but I denoye *and* seye sympeli *and* pleynly þat thei ne ben nat / ne han no

beynge /ffor ryht as thou mytest seyen of the carayne of a man / þat it weare a ded man / but thou ne mytest nat symplely callen it a man/ /So graunte I wel forsothe þat visious folk ben wikked / but I ne may nat graunten absolutly and symplely /þat they ben/ /for 4 thilke thing þat withholdeth ordre and kepit nature / thilke thing is and hath beynge/ / but what thing þat fayleth of þat / þat is to seyn þat he forletith naturel ordre he forletith thilke beinge þat is set in his nature/ /but thou wolt seyn þat shrewen mowen/ /Certes þat 8 ne denoye I nat / but certes hyr power ne dessendit nat of strengthe / but of feeblesse/ / ffor thei mowen don wikkednesses / the whiche they ne myhte nat don yif they myhten dwellin in the forme and in the doyng of good folk/ /and thilke power shewith ful euidently þat 12 they ne mowen ryht nawht /ffor so as I haue gadered and proeued a litel her byforn þat yuel is nawht / and so as shrewes mowen ononly but shrewednesses/ /this conclusion is al clear þat shrewes ne mowen ryht nawht ne han no power/ /and for as moche as þou vndirstonde / 16 which is the strengthe of this power of shrewes / I haue diffinissed a litel her by-forn / þat nothing is so mynty as souereyn good/ /þat is soth quod I/ /and thilke same souereyn good may don non yuel// Certes no quod I/ /is ther any wyht thanne quod she þat weneth 20 þat men mowen doon alle thinges/ /no man quod I/ /but he be owt of his witte/ /but certes shrewes mowen don yuel quod she/ /ye wolde god quod I that <sup>1</sup>they myhten don non/ /thanne quod she so as he þat is mynty to doon ononly but goode thinges may don alle thinges / 24 and they þat ben mynty to don yuele thinges ne mowen nat alle thinges / thanne is it opin thing and manifest / þat they þat mowen don yuel ben of lasse power/ /and yit to proeue this conclusion ther helpeth me this þat I haue Ishewed her by-forn/ /þat alle power is to 28 be nowmbryd among thinges þat men owhten requere/ /And I haue shewid þat alle thinges þat owhten ben desired ben referred to good Ryht as to a manere heyhte of hir nature/ /but for to Mowen don yuel and felonie ne may nat ben referred to good/ /thanne nis nat yuel of 32 the nowmbyr of thinges þat owhte ben desired/ /but alle power owhte ben desired and requered / than is it opin and cler þat the power ne

the Mowinge of shrewes nis no power / and of alle thise thinges it  
 sheweth wel þat the goode folk' ben certeynly mynty and the shrewes  
 dowteles ben vnymynty / and it is cler and opyn þat thilke sentence  
 4 of plato is verray and soth / þat seyth þat oonly wyse men may doon  
 þat they desiren / and shrewes mowen hawnten þat hem liketh / but  
 þat they desiren þat is to seyn to comyn to souereyn good / they ne  
 han no power to a-complissen þat / ffor shrewes don þat hem lyst /  
 8 whan by the thinges in which they deliten / they wenien to ateyne to  
 thilke good þat they desyre / but they ne getyn ne ateynen nat  
 ther to / for vices ne comyn nat blysfulnesse/ /

The 2<sup>de</sup> Metur [margin, leaf 118]

12      **W**Ho so þat the couertoures of hir veyn aparayles myhte  
 streypyn of thise prowde kynges / þat þou seest sitten  
 on heigh on hir charyes glyteringe in shynynge purpe /  
 enuyrowned with sorwful armures / Manassinge with  
 erwel Mowth / blowinge by woodnesse of herte/ /he sholde seen  
 16 thanne þat thilke lordes beren with-inne hyr corages ful streyte  
 cheynes/ /for lecherie tormentith hem in þat oon syde with gredy  
 venyms / and trowblable Ire þat arayseth in hym the floodes of  
 trwblinges tormentith vp on þat oother side hyr thowht/ /Or sorwe  
 20 halt hym weery and y-kawht / or slidinge and deceuyunge hope  
 tormentith hem/ /and therfore syn þou seest oon heed / þat is to seyn  
 oon tyraunt beeren so manye tyranyes / thanne ne doth thilke tyraunt  
 nat that he desireth / syn he is cast down with so manye wikkede  
 24 lordes / þat is to seyn with so manye vices þat han so wikkedly  
 lordshippes ouer hym/ /

¶ The iij<sup>de</sup> prose [margin, leaf 120]

28      **S**EESTOW nat thanne in how gret fylthe thise shrewes ben  
 ywrappyd / and with which cleernessee thise good foolk' shynen/  
 /In this sheweth it wel / þat to goode foolk' ne lakketh neuer  
 mo hir meedes / ne shrewes lakken neuer mo tormentz/ /ffor  
 of alle thinges þat ben ydoon / thilke thing for which any thing is  
 don / it semyth as by Ryht þat thilke thing be the Meede of þat/ /as

thus yif a man renneth in the stadie or in the forlong for the corone / thanne lith the Meede in the corone for which he renneth / *and* I haue shewed þat blysfulnesse is thilke same good / for which þat alle thinges ben doon / thanne is thilke same good purposed to the workes 4 of mankynde ryht as a comune meede which meede ne may ben desseyuered fro good foolk<sup>1</sup> / for no wiht as by Ryht fro thennes forth þat hym lakketh goodnesse / ne shal ben clepyd good/ /for which thing folk of goode maneres hir meedes ne forsaken hem <sup>1</sup>neuer mo/ 8 /ffor al be it so þat shrewes wexen as woode as hem list ayenis goode folk / yit neuer the leesse the corone of wyse men shal nat fallen ne faaden / for foreyne shrewednesse ne by-nymyth nat fro the corages of goode foolk<sup>1</sup> hir propre honour / but yif þat any wiht reioyse hym of 12 goodnesse þat he hadde taken fro with owte / as who seyht yif þat any wiht hadde his goodnesse of any oother man than of hym self / certes he þat yaf hym thilke goodnesse / or elles som oother wyht myhte be-nyme it hym / but for as moche as to euery wyht his owne propre 16 bownte yeueth hym his Meede / thanne at erst shal he faylen of Meede whan he forletith to ben good/ / *and* at the last so as alle Meedes ben required for men weenen þat they ben goode / who is he þat nolde deme / þat he that is ryht mynty of good weere part-les of the Meede/ 20 / *and* of what Meede shal he be gerdoned / certes of ryht fayre Meede and ryht grete a-bouen alle Meedes/ / remembre the of thilke noble corolarye / þat I yat the a litel her byforn / *and* gadere it to-gidere in this manere/ / so as good hym self<sup>2</sup> his blisfulnesse / thanne is it 24 clearer and certeyn þat alle good folk ben maked blysful for they ben goode/ / *and* thilke folk þat ben blysful it a-cordeth *and* is couenable to ben goddes/ / thanne is the Meede of goode folk swich þat no day shal enpeyren it / ne no wikkednesse ne shal derken it / ne power of 28 no wyht ne shal nat amenusen it / þat is to seyn to ben maked goddes/ / *and* syn it is thus þat goode Men ne faylen neuer mo of his Meede / Certes no wysman ne may dowte of vndepartable peyne of the shrewes / þat is to seyn that the peyne of shrewes ne departeth 32 nat from hem self neuer Mo / ffor so as goode *and* yuel *and* peyne *and* Meedes ben contrarye / it mot nedes ben that Ryht as we seen by-

<sup>1</sup> leaf 120, back.<sup>2</sup> gloss: .i. ipsum bonum.

tyden in gerdown <sup>1</sup>of goode / þat also mot the peyne of yuel answery  
 by contrarye party to shrewes/ /Now thanne so as bownte *and* prowesse  
 ben the Meede to goode foolk<sup>1</sup> / Also is shrewednesse it self torment to  
 4 shrewes/ /thanne who so þat euer is entechched *and* defowled *with*  
 yuel / yif shrewes thanne wolen preysen hem self / may it semen to  
 hem / þat they ben / *with* owten party of torment / syn they ben  
 swiche þat the vtteriste wikkednesse / þat is to seyn wikkede thewes<sup>2</sup> /  
 8 which þat is the owtereste *and* the worste kynde of shrewednesse  
 ne defowleth ne entechcheth nat hem oonly but infecteth *and*  
 enuenymeth hem gretly/ /and<sup>3</sup> also looke on shrewes þat ben the  
 contrarye party of goode Men / how gret peyne felawshippith *and*  
 12 folueth hem / for þou hast lerned a lytel her by forn / þat alle thing þat  
 is *and* hath beyng is oon / *and* thilke same oon is good / thanne is  
 this the consequence / þat it semyth wel / þat alle þat is *and* hath  
 beyng is good / this is to seyn as who seyth þat beyng *and* vnite  
 16 *and* goodness is al oon / *and* in this manere it folweth thanne þat  
 alle thing þat fayleth to ben good it styntyth forto be *and* forto  
 han any beyng/ /wherfore<sup>3</sup> it is / þat shrewes styntyn forto ben þat  
 they weeren/ /but thilke oother forme of mankynde / þat is to seyn  
 20 the forme of the body *with*-owte sheweth yit that thise shrewes  
 weeren whiloni men / wher-for whan they ben pernuered *and* torned  
 in to Malice / certes than han they forlorn the nature of mankynde/  
 /but so oonly bownte *and* prowesse may enhawsen euery man ouer  
 24 oother men / thanne mot it nedes be þat shrewes which þat shrewed-  
 nesse hath cast owt of the condicion of mankynde / ben put vndyr  
 the mer[i]tte *and* the desert of men/ /thanne bytydeth it / þat yif þou  
 seest a wyht þat be tranformed in to vices / thow ne mayst nat weene  
 28 þat he be a man/ /ffor yif he be ardaunt in aueryce / *and* þat he be a  
 rauaynour / by vyoncience of foreyne rychesse / thow shalt <sup>4</sup>seyn þat he  
 is lyke to the wolf/ /and<sup>3</sup> yif he be felonows *and* *with*-owte reste *and*  
 excersise his tonge to chidinges / þou shalt lykkne hym to the hownd//  
 32 *and* yif he be a preuey awaytor I-hidd *and* reioyseth hym to Rauysse  
 by whiles / þou shalt seyn hym lyke to the fox whelpes/ /*and* yif he be  
 distempre *and* quakith for Ire / men shal weene þat he bereth the corage

<sup>1</sup> leaf 121.

<sup>2</sup> gloss: i.e. condicions.

<sup>3</sup> gloss: quo fit.

<sup>4</sup> leaf 121 back.

of a lyon) / and yif he be dredful and fleynge and dredith thinges þat  
ne owhten nat to ben dredd / men shal holden hym lyk to the hert/  
/and yif he be slowh and astonyd and lache he lyuyth as an asse / /and  
yif he be lith and vnstidefast of corage and chaungith ay hise studies / 4  
he is lykned to bryddes / /and yif he be plownged in fowle and  
vnclene luxuris / he is withholden in the fowle delices of the fowle  
sowe / /thanne folueth it þat he þat forleth bownte and prowesse / he  
forleth to ben a man / /syn he may nat passen in to the condicione 8  
of god he is torned in to a best / /

¶ The 3<sup>de</sup> Metre [margin, leaf 122, back]

**E**Vrus the wynde aryuede the sayles of vlices duc of the  
contre of narice and his wandrynge shippes by the see / / in  
to the Ile there as Cirtes / the fayre goddesse / dowhter of 12  
the sonne dwellith / þat medleth to hire newe gestes / drynkes  
þat ben towched and maked with enchauntementz / /and after þat his  
hand myghty ouer the herbes hadde chaunged hise gestes in to diuerse  
maneres / þat oon of hem is couered his face with forme of a boere / 16  
þat oother is chaunged in to a lyoun of the contre of marmorike /  
and hise nayles and hise teth wexen / þat oother of hem is neweliche  
chaunged in to a wolf / and howleth whan he wolde wepe / þat oother  
goth debonayrely in the hows as a tygre of Inde / / but al be it so þat 20  
the godhed of Mercurie / þat is clepid the bryd of archadie / hath had  
mercy of the duke vlices / bisegyd with diuerse yueles / /and hath  
vnbownded hym fro the pestelence of his oostesse / algates the Roweres  
and the maryneres hadden by this I-drawen in to his Mowthes and 24  
dronken the wikkede drynkes / /they that weeren wexen swyn /  
hadden by this Ichauinged his mete of bred / /forto eten akkornes of  
okes / /non of his lemes ne dwelleth with hem hool / but they han  
lost the voyce and the body / /oonly hyr thowht dwelleth with hem 28  
stable / þat weepith & byweyleth the Monstruos chaun<sup>1</sup>gynge þat they  
suffren / /O ouer lyht hand / as who seyth / O feble and lyht is the  
hand of cirtes the enchaunteresse / þat chaungeth the bodies of folkys  
in to bestys to regard and to comparisoun of Mutacion þat is maked 32

by vices/ /ne the herbis of cirtes ne ben nat myhty / for al be it so  
 þat they may chaungen the lymes of the body / algates yit they may  
 nat chaunge the hertes/ /ffor with-iane is Ihudd the strengthe *and*  
 4 vigor of men / in the secre toure of hir hertes / þat is to seyn the  
 strengthe of reson/ /but thilke venyms of vices to-drawen a man to  
 hem moore myhty than the venom of cirtes/ /ffor vices ben so cruel  
 þat they percen *and* thorw passen the corage with Inne/ /*and* thogh  
 8 they ne anoye nat the body / yit vices wooden to destroyen men by  
 wownde of thowht.

¶ The ferthe prose [margin, leaf 127]

12 **T**HAN SEYDE I thus / I confesse *and* am a-knowe it *quod* I / ne  
 I ne se nat / þat men may sayn as by ryht þat shrewes ne  
 ben chaunged in to bestis by the qualyte of hyr sowles / al  
 be it so þat they kebyn yit the forme of the body of man-  
 kynde/ /but I nolde nat of shrewes of whiche the thowht cruel  
 woodeth alwey in to destruccio[n] of goode men / þat it weere leueful  
 16 to hem to don þat / Certes *quod* she ne it nys nat leueful to hem /  
 1*As* I shal wel shewe the in couenabele place / but natholes yif so  
 weere þat thilke þat men weenen be leueful to shrewes weers by-  
 nomen hem so þat they ne myhte nat anoyen or doon harm to goode  
 20 men / Certes a gret partye of the peyne to shrewes sholde ben alleged  
*and* releued for al be it so þat this ne seme nat credible thing<sup>1</sup> per-  
 auenture to some folk<sup>k</sup> / yit moot it nedes be / þat shrewes ben moore  
 wretchedches *and* vnsely whan they may doon *and* performe þat they  
 24 coueyten / than yif they myhte nat complysSEN þat they coueyten/  
 / ffor yif so be þat it be wretchednesse to wylne to don yuel / than  
 is moore wretchednesse to Mowen doon yuel / with owte whiche  
 mowynge the wrecched wil sholde languesse with owte effect/ /than  
 28 syn þat eueryche of thise thinges hath his wretchednesse / þat is to  
 seyn / wyl to doon yuel / *and* Mowynge to doon yuel / it mot nedes  
 be þat they ben constreynyd / by the vnselynesses / þat woolen *and*  
 Mowen *and* performen felonies *and* shrewednesses / I acorde me *quod*  
 32 I / but I desire gretly þat shrewes losten sone thilke vnselysses /

<sup>1</sup> leaf 127, back.

þat is to seyn þat shrewes weeren despoyled of mowynge to don yuel/  
/ So shullen they *quod* she / sonnere per auenture than thou woldest /  
or sonnere than they hem self weene / for ther nis no thing so late  
in the short bowndes of this lyf / þat is long to a-byde / namelyche 4  
to a corage in-mortel / of whiche shrewes / the grete hope *and* the  
hye compassinges of shrewednesses / is ofte destroyed by a sodeyn  
ende or they ben war/ /and þat thing establyth to shrewes the ende of  
hir shrewednesse/ /for yif þat shrewednesse maketh wrechches / 8  
than mot he nedes ben most wrechched þat lengest is a shrewe / the  
whiche wikked shrewes wolde I demen aldermost vnsely *and* caytyfs /  
yif þat hir shrewednesse ne weere fynyshed at the leste wey / by  
the owtteryste deth/ /ffor yif I haue concluded soth of the vnselynesse 12  
of shrewednesse / than shewith it clearly þat thilke wrechchednesse is  
1<sup>1</sup>with-owten ende the whiche is certeyn to ben perdurable/ /Certes  
*quod* I this conclusion is hard *and* wondirful to graunte/ /but I  
knowe wel þat it a-cordeth moche to the thinges þat I haue graunted 16  
her by-form/ /thow hast *quod* she the ryht estimacion of this/ /but  
who so euer weene þat it be an hard thing to a-corde hym to a con-  
clusion / it is ryht þat he shewe / þat some of the premyses ben  
false / or elles he moot shewe þat the collacions of proposicions nis 20  
nat spedful to a necessarye conclusion/ /and yif it ne be nat so / but  
þat the premysys ben ygraunted / ther nis not<sup>2</sup> why he sholde blame  
the argument / for this thing that I shal telle the now ne shal nas  
seme lasse wondyrful/ /but of the thinges that ben taken also it it 24  
necessarye / as ho<sup>3</sup> seyth it folweth of that which that is purposed  
by-form/ /what is that *quod* I/ /Certes *quod* she that is that thise  
wykked shrewes ben moore blysful or elles lasse wrechches þat a-byen  
the torment<sup>3</sup> that they han deseruyd / than yif no peyne of Iustice 28  
ne chastysede hem / ne this ne seye I nat now / for that any man  
myhte thinke / þat the maners of shrewes ben coriged *and* chastised  
by venyaunce / *and* that they ben browht to the ryht wey by the  
drede of the torment / ne for that they yeuen to oother folk ensaumple 32  
to flen fro vices/ /but I vndyrstande yif in a nother manere / þat  
shrewes ben moore vnsely whan they ne ben nat punyssed / al be it

<sup>1</sup> leaf 128.<sup>2, 3</sup> *not, ho*, overline : by a corrector.

so þat ther ne be had no reson or lawe of correccyon) / ne non ensaumple of lookynge/ /and what manere shal that ben quod I / oother than hath be told her by-forn/ /haue we nat thanne graunted quod  
 4 she / þat goode folk<sup>t</sup> ben blysful *and* shrewes ben wreichches/ /yis quod I/ /thanne quod she yif þat any good weere added to the wreichchednesse of any wyht / nis he nat moore weleful than he þat ne hath no Medlynge of good in his solitarye wreichchednesse/ /So  
 8 semyth it quod /.I./ and what seystow thanne quod she of thilke wreichche þat lakked alle goodes / so þat no 'good nis medlyd in hijis wreichchednesse / and yit ouer al his wykkednesse for which he is a wreichche þat ther be yit a nother yuel anexed *and* knytte to hym//  
 12 shal nat men demen hym more vnsely / than thilke wreichche of whiche the vnselynnesse is releued by the partycipacion<sup>t</sup> of som good// whi sholde he nat quod I/ /thanne certes quod she hau shrewes whan they ben punysshed / som what of good anexed to hyr wreichchednesse /  
 16 that is to seyn the same peyne þat they suffryn / which þat is good by the reson of Iustyce // and whan thilke same shrewes ascapyn withowte torment / than han they som what moore of yuel / yit ouer the wykkednesse that they han don / þat is to seyn defaute of peyne /.  
 20 which defaute of peyne thou hast graunted is yuel / for the deserte of felonye/ /.I. ne may nat denye it quod I/ /Moche moore thanne quod she ben shrewes vnsely whan they ben wrongfully delyueryd fro peyne / than whan they ben punysshed by ryhtful venyaunce/ /but  
 24 this is opyn thyng *and* cler þat it is ryht / þat shrewes ben punyssed / and it is wykkednesse *and* wrong<sup>t</sup> þat they escapyn vnpunysshed// who myhte denye þat quod I/ /but quod she may any man denye þat al that is ryht nis good / *and* also the contrarye / þat al that is wrong  
 28 is wykke/ /Certes quod I thise thinges ben cleere I-nowh / *and* þat we han concludyd alyter her byforn/ /but I preye the þat thou telle me yif pou acordest to leten no torment to sowles after þat the body is endyd by the deth/ /this is to seyn vndirstandystow awht þat sowles  
 32 han any torment after the deth of the body/ /Certes quod she yee / *and* þat ryht gret / of whiche sowles quod she / I trowe þat some ben tormentyd / by asprenesse of peyne / *and* some sowles I trowe ben

excersised / by apurgynge mekenesse/ /but my conseyl nis nat to determinyng of this peynes / but I haue trauayled *and told* / *yit hider-to* / for thow sholdest knowe / *þat* the Mowynge<sup>1</sup> of shrewes / which Mowynge the semyth to ben vnworthy <sup>2</sup>nis no mowynge / *and* ek of <sup>4</sup> shrewes of which þou pleynedyst *þat* they ne weere nat punysshed / *þat* þou woldest seyn / *þat* they ne weeren neuer mo with-owten the tormentz of hyr wykkednesse / *and* of the licence of Mowynge to don yuel / *þat* thow preydyst *þat* it myhte sone ben endyd / *and* *þat* þou <sup>8</sup> woldest fayn lernen *þat* it ne sholde nat longe dure / *and* *þat* shrewes ben Moore vnseyl yif they weere of lengere durynge / *and* most vnseyl yif they weeryn *perdurabile*/ *and* after this I haue shewed the *þat* moore vnseyl ben shrewes / whan they escapyn *with-owte* hir <sup>12</sup> ryhtful peyne / than whan they ben punyssed by ryhtful venyaunce/ *and* of this sentence folweth it that thanne ben shrewes constreynyd at the laste *with* most greuos torment / whan men weene that they ne be nat punysshed / whan I considere thy resoun *quod* I / I ne <sup>16</sup> trowe nat *þat* men seyn any thing<sup>3</sup> moore verayly/ *and* yif I torne a-yeyn to the studyes of men who is he to whom it sholde seme *þat* he ne sholde nat oonly leuen thise thinges / but ek gladly herkne hem/ *Certes quod* she so it is / but men may nat / for they han hire Eyen <sup>20</sup> so wont to the derknesse of erthely thinges / *þat* they ne may nat lyftyn hem vp to the lyht of cleer sothfastnesse / but they ben lyke to bryddes of which the nyht lyhtneth hir lookynge / *and* the day blyndeth hem/ *for* whan men lookyn nat the ordre of thinges / but <sup>24</sup> hir lustis *and* talentz / they weene *þat* eyther the leue or the Mowynge to don wykkednesse or elles the schapyng *with-owte* peyne be weleful/ *but* considere the Iugement of the *perdurabile* lawe / for yif þou conferme thy corage to the beste thinges / þou ne hast no nede <sup>28</sup> of no Iuge to yeuen the prys or mede/ *for* thow hast Ioyned thy self to the moost excellent thing / *and* yif thow haue enclyned thy studyes to the wykked thinges / ne sek<sup>4</sup> no foreyne wrekere owt of thy self / *for* thow thy self / hast thryst thy self in to wikke <sup>3</sup>thinges <sup>32</sup> / Ryht as thow myhest loken the fowle erthe by diuerte tymes / *and* the heuene / *and* *þat* alle other thinges stynten fro *with* owt / so *þat*

<sup>1</sup> gloss: .i. myght.<sup>2</sup> leaf 129.<sup>3</sup> leaf 129, back.

show nere neyther in heuenene ne in erthe / ne saye no thing moore /  
than sholde it semen to the as by oonly resoun of lookyng / þat  
thow weere now in the sterres / *and* now in the erthe / /but the poeple  
4 ne lookyth nat in thise thinges / what thanne/ /shal we thanne  
aprochen vs to hem þat I haue shewyd þat they ben lyk to bestys/<sup>1</sup>  
*and* what woltow seyn of this/ /yif þat a man hadde al for-lorn his  
syhte *and* hadde foryetyl þat he euer sawh / *and* wende þat nothing  
8 ne faylede hym of perfeccion of mankynde / now we þat myhten sen  
the same thinges / wolde we nat weene þat he weere blynde<sup>2</sup> / /ne also  
ne acordith nat the poeple to þat I shal seyn / the which thing  
sustenyd by a stronge fowndement of resouns / þat is to seyn that  
12 moore vnsely ben they þat don wrong to oothre folk<sup>3</sup> / than they þat  
the wrong suffren / I wolde heren thylke same resouns *quod I* //  
denyestow *quod* she þat alle shrewes ne ben worthy to han torment  
//nay *quod I* / /but *quod* she I am certeyn by many resouns þat  
16 shrewes ben vnsely/ /it acordith *quod I* / /thanne ne dowtestow nat  
*quod* she / þat thilke folk þat ben worthi of torment þat they ne ben  
wrechches/ /it a-cordeth wel *quod I* / /yif thow weere thanne yset a  
Iuge or a knowere of thinges / trowestow þat men sholden tormenten  
20 hym / þat hath don the wrong/ /or elles hym þat hath suffred the  
wrong/ /I ne dowte nat *quod I* þat I nolde don satisfaccion to hym  
þat hadde suffred the wrong / by the sorwe of hym that hadden don  
the wrong/ /thanne semyth it *quod* she þat the doere of wrong is  
24 moore wrechche / þat he þat suffred wrong/ /that folweth wel *quod*  
*I* / /than *quod* she by thise causes *and* by othre causes þat ben of  
enforced by the same Roote / fylthe or synne by the propre nature of  
it maketh men wrechches/ /*and* it sheweth wel / þat the wrong that  
28 men don nis <sup>3</sup>nat the wrechednesse of hym þat reseyuyth the  
wrong/ /but certes *quod* she thise oratours or aduocatz don al the  
contrarye/ /for they enforcen hem to commoeue the Iuges to han pite  
of hem þat han suffred / *and* resseyued the thinges þat ben greuos  
32 *and* aspre/ /*and* yit men sholden moore ryhtfully han pite of hem þat  
don the greuaunces *and* the wronges/ /the whiche shrewes it weere a  
moore couenable thing/ /that the accusours or aduocatz / nat wroth

<sup>1</sup> overline gloss: *quod dicitur* (or *quasi dicit*) non. <sup>2</sup> gloss: q. d. sic. <sup>3</sup> leaf 130.

but pitous *and* debonayre ledden tho shrewes *þat* han don wrong<sup>1</sup> to the Iugement / ryht as men ledyn syke folk<sup>2</sup> to the leche / for *þat* they sholden seken owt the maladies of synne by torment/ *and* by this couenaunt ether the entente of deffendours or aduocatz sholde 4 fayle *and* cesen in al / or elles yif the office of aduocatz wolde bettre profyten to men it sholde ben torned in to the habite of accusacion) / *þat* is to seyn they sholden accuse shrewes / *and* nat excuse hem *and* ek the shrewes hem self yif it weere leueful to hem to sen at any 8 clyfte the vertu that they han forleten / *and* sawh that they sholden putten adown the felthes of hir vices / by the tormentz of peynes / they ne owhte nat ryht for the recompensacyon) for to geten hem bownte *and* prowesse which *þat* they han lost/ demen ne holden *þat* 12 thilke peynes weeren tormentz to hem/ *and* ek they wolden refuse the attendaunce of hir aduocatz / *and* taken hem self to hyr Iuges / *and* to hir accusers/ *ffor* which it bytidith / *þat* as to the wyse folk<sup>2</sup> ther nis no place Ileton to hate / *þat* is to seyn that ne hate hath no 16 place amonges wyse men/ *for* no wyht nyl haten goode men / but yif he weere ouer mochel a fool/ *and* for to haten shrewes / it nis no reson) / for ryht so as langwissynge is maledye of body ryht so ben vices *and* synne maledye of corage/ *and* so as we ne deme nat *þat* they 20 *þat* ben syke of hir body / ben worthy to ben hated / but rather worthy of pyte / wel <sup>1</sup>Moore worthi nat to ben hated / but for to ben had in pite / ben they of whiche the thowhtes ben constreynyd by felonows wykkednesse / *þat* is moore cruwel than any langwyssyng 24 of body /

¶ The ferthe Metur [margin, leaf 130, back]

**W**HAT deliteth yow to exciton so grete Moeuyng<sup>1</sup> of hateredes / *and* to hasten *and* bysyen the fatal disposition<sup>2</sup> of yowre deth with yowre propre handes / *þat* is to seyn by batayles or by kontek/ *ffor* yif ye axen 28 the deth / it hasteth hym of his owne wyl / ne deth ne taryeth nat his swifte hors<sup>2</sup>/ *and* the men *þat* the serpent *and* the lyown *and* þe tygre / *and* the beere / *and* the boor seken to selen with hir teth/ *yit* thilke

<sup>1</sup> leaf 130, back.

<sup>2</sup> gloss : .i. disposiciones odii.

same men seken to slen euerych of hem oother / with swerd / lo for  
 hir maneres ben diuerse *and* descordaun<sup>t</sup> / <sup>1</sup>they moeuen vnryhtful  
 oostes *and* crwel batayles / *and* wylnen to perise by entrechaungynges  
 4 of dartes / *but* the resoun of crwelte nis nat I-nowgh ryhtful / wiltow  
 thanne yelden<sup>2</sup> a couenable gerdoun to the deserties of men / */*Loue  
 ryhtfully goode folk<sup>3</sup> *and* haue pite on shrewes / */*

¶ The fyfthe prose [margin, leaf 131, back]

8 **T**HUS se I wel quod I / eyther what blysfulnesse / or elles<sup>4</sup> what  
 vnselynesse is establyssed in the deserties of goode men / *and*  
 of shrewes / *but* in this ilke fortune of poeple I se somewhat  
 of good / *and* somewhat of yuel / ffor no wyse man hath  
 leuere ben exiled / poore / *and* nedys / *and* nameles / than for to  
 12 dwellen in his Cyte and flowren of Rychesses / *and* be redowtable by  
 honour / *and* strong of power / *for* in this wyse more clerly / &  
 more wtynessefull is the office of wyse men I-treted / whan the  
 blysfulnesse *and* the powste of gouernours is / as it weere I-shadd  
 16 amonges poeoples / þat be nesshebors *and* subgit<sup>3</sup> / *syn* þat namely  
 prysoun lawe / *and* thise oothre torment<sup>3</sup> / of laweful peynes / ben  
 rather owed to felonos cetezeins / *for* the whiche felonos <sup>4</sup>cetezeins /  
 tho peynes ben establysshed than for good folk<sup>3</sup> / */*thanne I meruayle  
 20 me gretly quod I / */*why þat the thinges ben so mys entrechaunged /  
 þat torment<sup>3</sup> of felonies pressen *and* confownden goode folk<sup>3</sup> / *and*  
 shrewes rauysshew medes of vertu *and* ben in honours *and* in gret  
 estatz / */*and I desire ek for to weten of the what semyth the to ben  
 24 the resoun of this so wrongful a conclusion) / *for* I wolde wondre wel  
 the lasse yif I trowede þat al thise thinges / weeren medled by  
 fortunous happe / *but* now hepyth *and* encresith myn astonyenge/  
*/*God / gouernour of thinges / þat so as god yeueth ofte tymes to  
 28 goode men goodes *and* myrthes / *and* to shrewes yuelis *and* aspre  
 thinges / */*and yeueth ayeinward to goode folk<sup>3</sup> hardnesses *and*  
 to shrewes he grauntyth hym hir wyl / *and* þat they desiren / */*what  
 defference thanne may ther be by-twixen þat þat god doth / *and* þe  
 32 happe of fortune / */*yif men ne knowe nat the cause why þat it is / */*ne

<sup>1</sup> leaf 131.

<sup>2</sup>,<sup>3</sup> Yelden, elles, *interlined by corrector.*

<sup>4</sup> leaf 132. (The z of cetezeins is the ȝ of torment<sup>3</sup>, &c.)

it nis no Merueyle quod she thowhg / þat men wenēn þat ther be  
somwhat folyssh and confuse / whan the reson of the ordre is  
vnknowe / but al though þat þou ne knowe nat the cause of so gret a  
disposicion / natheles for as moche as god the goode gouernour<sup>4</sup>  
atempriþt and gouernith the world / ne dowte the nat þat alle  
thinges ben doon a ryht.

¶ The fyfthe Metur [margin, leaf 132, back].

**W**Ho so þat ne knowe nat the sterres of arctour<sup>1</sup> / I-torned  
neygh to the souereyn contre or poynþ / þat is to seyn 8  
I-torned nygh to the souereyn pool of the fyrmament//  
and wot nat why the sterre boetes passeth or gaderith  
hise weyues / and drencheth his late flambes in the see / and whi þat  
boetes the sterre vnfoldith his ouerswifte arysynges / thanne shal he 12  
wondryñ of the lawe of the heye eyrl<sup>2</sup> / and ek yif þat he ne knowe nat  
why þat the hornes of the fulle Moene wexen paale and Infect by  
bowndes<sup>3</sup> of the derke nyht<sup>3</sup> / and how the Moene dyrk and confuse  
discouereth the sterres / þat she<sup>4</sup> hadde Icouered by hir cleere visage / 16  
/the comune errore moeuth folk<sup>5</sup> and makyt weery hyr basynnes of  
bras by thilke strokes / þat is to seyn that ther is a manere of poeple  
þat hilte coribandes þat weenen þat whan the moene is in the eclypse /  
þat it be enchauntyd / and therfore for to rescowe the moene they 20  
betyn hyr basyns with thilke strokes / ne no man ne wondrit whan  
the blasēs of þe wynd chorus beten the strandes of the see / by  
quakynge floodes / ne no manne wondrit whan the weyhte of sonwh  
I-hardyd by the colde is resolued by the brennynge hete of pheb<sup>3</sup> the 24  
sonne / for her sen men redely the causes / but the causes I-hid þat is  
to seyn in heuene trowblen the brestys of men / the moeuale poeple  
is astonyd of alle thinges þat comyn selde and sodeynly in owre age /  
but yif the trowbly errore of owre ignorauance departedede fro vs / so 28  
þat we wysten the causes / why þat swyche thinges by-tyden / certes  
they sholden cese to seme wondres

<sup>1</sup> gloss: vel heuene, in a later hand.

<sup>3</sup> gloss: i.e. eclipsis.

<sup>2</sup> leaf 133.

<sup>4</sup> gloss: i.e. Luna.

¶ The syxte prose [margin, leaf 139].

**T**HOS is it *quod I/* /but so as þou hast yeuen or by-hyhte me /  
 to vnwrappen the hyd causes of thinges / *and* to discouere me  
 the resouns couered with dyrknesses .I. prey the þat þou  
 4 deuyse *and* Iuge me of this matere / *and* þat þou don me to  
 vndirstondyn it / for this meracle or this wondyr / trowblith me ryht  
 gretly/ *and* thanne she a lytel what smylynge seyde / þou clepist me  
*quod* she to telle thing þat is grettest of alle thinges þat mowen ben  
 8 axed/ *and* to the whiche question vnnethes is ther awht Inogh to  
 lauen it / as who seyth vnnethes is ther suffisauntly any thing to  
 answere parfyly to thy question) / for the matere of it is swych / þat  
 whan o dowte is determyned *and* kut awey / ther wexen oother  
 12 dowtes with-owte nowmbyr / ryht as the heuedes wexen of ydre the  
 serpent þat Ercules slowh/ /ne ther ne weere no manere ne non ende /  
 but yif þat a wyht constreynede tho dowtes by a ryht lyfly *and*  
 quyk fyre of thowht/ /þat is to seyn bi vigour / *and* strengthe of wit/  
 16 /for in this matere men weerent wont to maken questions of the  
 symplicie of the puruyaunce of god / *and* of the ordyr of destine /  
*and* of sodeyn happe/ *and* of the knowyng *and* predestinacion  
 diuine / *and* of the lyberete of fre wille / the whiche thinges þou  
 20 thy self aperceyuyst wel / of what wyht they ben/ /but for as mochel  
 as the knowinge of thise thinges / is a manere porcion of <sup>1</sup>the medicine  
 of the / al be it so þat I haue lytel tyme to don it / yit natholes I  
 wol enforcen me to shewe somewhat of it/ /but al though the norys-  
 24 ynges of dite of musike deliteth the/ /þou most suffren *and* for-beryn  
 a litel of thilke delite / wyle þat I weue<sup>2</sup> to þe resouns yknyt by  
 ordre/ /as it liketh to þe *quod* I so do/ /So spak she ryht as by  
 another bygynnyng *and* seyde thus/ /the engendryng of alle thingis  
 28 *quod* she / *and* alle the progression of Muable nature / *and* al þat  
 moeueth in any manere taketh his causes / his ordre / *and* his formys /  
 of the stablenessse of the dyuine thowght / *and* thilke deuyne  
 thowht þat is yset *and* put in the towr/ /þat is to seyn in the heyhte  
 32 of the symplicie of god / stablyssyth many manere gyses to thinges /  
 þat ben to done / the whiche manere / whan þat men looken it / in

<sup>1</sup> leaf 139, back.

<sup>2</sup> gloss : contexo.

thilke pure klennesse of the diuine intelligence / it is yclepyd puruyaunce / but whan thilke manere is referred by men / to thinges þat it moueth *and* disponith / thanne of olde men it was clepyd destyne/ /the whiche thinges<sup>1</sup> / yif þat any wyht looketh wel in his 4 thowht / the strengthe of þat oon *and* of þat oother / he shal lyghtly mowen sen / þat thise two thinges ben diuerse/ /for puruyaunce is thilke deuyne reson / þat is enstableysshed / in the souereyn prynce of thinges / the whiche puruyaunce disponith alle thinges/ /but 8 destyne is the disposicion *and* ordinaunce clyuynge to moeuable thinges / by the whiche disposicion / the puruyaunce knytteth alle thinges in hir ordres/ /for puruyaunce embraceth alle thinges to hepe / al though þat they ben diuerse / *and* al though they ben Infynyte/ 12 /but destyne departeth *and* ordeynyth alle thinges / syngulerly *and* dyuyddyd / in moeuynges / in places in formes / in tymes as thus/ /lat the vnfoldynge of temporel ordynaunce / assemblyd / *and* oonyd / in the lookynge of the dyuynge thowt/ /is puruyaunce// 16 and thilke same <sup>2</sup>assemblynge / & oonynge deuyded *and* vnfolden by tymes / lat þat ben called destyne/ /*and* al be it so þat thise thinges ben diuerse / yit natheles hangith þat oon of þat oother// for why the ordyr destynal procedith of the symplycite of puruyaunce/ /for ryht as werkman þat aperceyuyth in his thoght the forme of the thing þat he wol make / *and* moeueth the effect of the werk / and ledith þat he hadde lokyd by-forn in his thowht / symplely / *and* presently / by temporel ordinance/ /certes ryht so god dispo- 24 nith in his puruyaunce syngulerly *and* stably / the thinges þat ben to done/ /but he amynstryth in many maneres *and* in diuerse tymys by destyne/ /thilke same thynges þat<sup>3</sup> he hath despomed / thanne weyther þat destyn[e]<sup>4</sup> be excercysed owther by some dyuynge 28 spyrit; seruaunt; to the deuyne puruyaunce / or elles by som sowle<sup>5</sup> / or elles by alle nature seruynge to god / or elles by the celestial moeuynges of sterres / or elles by vertu of angelys / or elles by the diuerse subtylyte of deuelys / or elles by any of hem / or elles by 32 hem alle/ /the destinial ordynaunce is ywouen<sup>6</sup> *and* a-complyssed/ /certes it is opyn thing þat the puruyaunce is an vnmoeuable / *and*

<sup>1</sup> gloss: .s. prudencia & fatum. <sup>2</sup> leaf 140. <sup>3</sup> thynges þat by corrector.

<sup>4</sup> n by corrector.

<sup>5</sup> gloss: .i. anima mundi.

<sup>6</sup> gloss: .i. texitur.

sympyle forme of thinges to done/ /and the moeuable bond / and the temporal ordynaunce of thinges / whiche þat the deuyne symplycite of puruyaunce / hath ordeynyd to done / þat is destine/ /for which it  
 4 is<sup>1</sup> / þat alle thinges þat ben put vndyr destyne / ben certes subgit; to poruyaunce / to whiche puruyaunce destyne it self is subgit and vndyr / /but some thinges ben put vndyr puruyaunce þat surmownten the ordynaunce of destyne / and tho ben thilke þat stably ben y-  
 8 fechched negh to the fyrste godhed / they sormownten the ordre of destynal moeuablete/ /for ryht as of cercles þat tornen a-bowte a same centre / or a-bowte <sup>2</sup>a poynte/ /thilke cercle þat is innerest / or most  
 with Inne / ioyneth to the symplesse of the Myddel / and is as it  
 12 weere a centre or a poynt to þat oother cercles / þat tornen a-bowten hym/ /And thilke þat is owtterest compased / by a large enuyronnyng/ is vnfolden by largere spaces / in so moche as it is fertherest<sup>3</sup> fro the myddele symplicite of the poynt/ /and yif ther be any thing þat  
 16 knytteth and felawshippith hym self to thilke myddel poynt / it is constreynyd in to symplicite / þat is to seyn in to vnmoeuablete / and it cesith to ben shad and to fletyn diuersely/ /ryht so by semblable reson) thilke thing þat departeth fyrthest fro the fyrst thowht of god /  
 20 it is vnfolden and summytted to grettere bondes of destyne/ /and in so moche is the thing moore fre and laus fro destynye as it axeth / and holdeth hym nere to thilke centre of things / þat is to seyn / god// and yif the thing clyueth to the stydefastnesse of the thoght of god /  
 24 and be with-owte moeuyngs/ /certes it sormowntyth the necissite of destyne/ /thanne ryht swych comparyson) as it is of skylynge<sup>4</sup> to vndyrstondynge<sup>5</sup>/ /and of thing þat is engendryd / to thing þat is / and of tyme to eternite / and of þe cerkle to the centre/ /ryht so is  
 28 the ordre of moeuable destyne / to the stable symplycite of puruyaunce / thilke ordynaunce moeueth the heuene / and the sterres / and atempryth the elymentz to gydere amonges hem self / and transformeth hem by entrechaungeable mutasyon) / and thilke same ordre  
 32 newith ayein alle thinges growyng and fallynge<sup>6</sup> a-down / by semblable progression<sup>7</sup> of sedes / and of sexes/ /þat is to seyn Male and female/ /and this ilke ordre constreyneth the fortunys and the dedes

<sup>1</sup> gloss: quo sit. <sup>2</sup> leaf 140, back. <sup>3</sup> ferthere alterd. <sup>4</sup> gloss: .i. ratiocinacio. <sup>5</sup> gloss: .i. intelleccio. <sup>6</sup> gloss: .i. accidencia. <sup>7</sup> gloss: .i. issu.

of men by a bond of causes / nat able to be vnbownde<sup>1</sup> / the whiche destynal causes / whan they passen owt fro the bygynnynges of the vnmoeuable puruyaunce / it mot <sup>2</sup>nedes be / þat they ne be nat Mutable / and thus ben the thinges ful wel ygouerned/ /yif þat the 4 symplicite dwellynge in the dyuyne thought shewith forth the ordre of causes vnable to ben I-bowed<sup>3</sup> /and this ordre constreynyth by his propre stablete / the Moeuable thinges / or elles they sholden fleten folyly/ /ffor which it is þat alle thingys semen to ben confus 8 and trowble to vs men/ /for we ne mowen nat considere thilke ordynance/ /Natheles the propre manere of euery thing dressinge hem to goode disponith hem alle / for ther nis no thing don for cause of yuel / ne thilke thing þat is don by wykkede folk/ /nis nat don for 12 yuel/ /the wheche shrewes as I haue shewyd ful plentiuously seken good/ /but wykked errorr mystorneth hem / ne the ordre comyng fro þe poynt of souereyn good / ne declynyth nat fro his bygynnyng/ /but þou mayst seyn what vnreste may ben a worse confusion/ than 16 þat goode men han somtyme aduersite / and somtyme prosperite/ /and shrewes also han now thinges þat they desiren and now thinges þat they haten/ / wheyther men lyuen now in swych hoolnesse of thowht / as who seyth / ben men now so wyse / þat swyche folk/ as 20 they demen to ben good folk or shrewes / þat it moste nedes ben that folk/ ben swyche as they wenen/ /but in this manere the domes of men discorden / þat thilke men þat some folk/ demen / worthy of mede / oother folk/ demen hem worthy of torment/ /but lat vs 24 graunte / I pose that som man may wel demen or knownen the goode folk and the badde/ /may he thanne knownen and sen thilke Innyryste a-tempraunce of corages / as it hath ben wont to ben seyd of bodies/ /as who seyth / may a man spekyn and determinen of a- 28 tempraunces in corages / as men weere wont to demen or spekyn of complexionis and a-tempraunces of bodies<sup>4</sup>/ /ne it ne is nat an vn-lyk myracle to hem þat ne knownen it nat/ /as who seyth / <sup>5</sup>but it is lik a merueyle or myracle to hem þat ne knownen it nat / why that swete 32 thinges ben couenable to some bodies þat ben hoole / & to some bodies bittere thinges ben couenable / and also why þat some syke

<sup>1</sup> gloss: i. indissoluble.<sup>2</sup> leaf 141.<sup>3</sup> gloss: i. indeclinable.<sup>4</sup> gloss: quia dicitur non.<sup>5</sup> leaf 141, back.

folk<sup>1</sup> ben holpen with lyhte medicynes / and some folk<sup>1</sup> ben holpen  
 with sharppe medicynes/ /but natholes the leche þat knowith the  
 manere / and the atemprance of hele and of maledye ne merueylith of  
 4 it nothing/ /but what oother thing semith hele of corages but bownte  
 and prowesse / and what other thing semyth maledye of corage but  
 vices / who is ellis kepere of good or dryuere a-wey of yuel/ /but god  
 gouernour and lechere of thowhtes/ /the wheche god whan he hath  
 8 by-holden from the heye toure<sup>2</sup> of his purueaunce / he knowith what  
 is cou<sup>3</sup>nable to euery wyht/ /and leueth hem þat he wot þat is  
 coue<sup>3</sup>nable to hem/ /lo her-of comth and her-of is don this noble  
 myracle of the ordre destynal / whan god þat al knowith doth swyche  
 12 thing of which thing<sup>1</sup> þat vnknowyng folk<sup>1</sup> ben astoned/ /but for to  
 constreine as who seyth / but for to comprehendē and telle a fewe  
 things of the deuyne depresse / the whiche þat mannes resoun may  
 vndirstonde/ /thilke man þat þou wenest to ben ryht Iuste and ryht  
 16 kepyng of equite / the contrarye of þat semyth to the deuyne  
 purueaunce þat al wot/ //and lukan my famyler telleth that the  
 victories cawse lykede to the goddes/ /and the cause ouercomen  
 lykede to caton/ /thanne what so euere þou mayst sen þat is don in  
 20 this world vnhoped / or vnwenyd / certes it is the ryhte ordre of  
 things/ /but as to thy wykkede opynyon/ it is a confusion/ /but .I.  
 supose that som man be so wel I-thewed þat the deuyne Iugement  
 and the Iugement of mankynde acorden hem to-gydere of hym / but  
 24 he is vnstydefast of corage / þat yif any aduersite come to hym he  
 wol forletyn par auenture to continue Innocence / by the whiche he  
 ne may nat withholden <sup>3</sup>fortune/ /thanne the wyse dispensacion of  
 god / sparit hym<sup>4</sup> the whiche man aduersite myhte enpeyren / for  
 28 þat god wol nat suffren hym to trauayle to whom þat trauayle nis nat  
 couenable / Anothir man is parfyte in alle vertus and is an holy man  
 and negh to god / so þat the puruyaunce of god wolde demen / þat  
 it weere a felonye þat he weere towchid with any aduersites / so þat  
 32 he wol nat suffre þat swych a man be moeued with any bodily  
 maledye/ /but so as seyde a phylosophre the moore excellent by me//  
 he seyde in grec / þat vertuous han edified the body of the holy man/

<sup>1</sup> gloss: i. spectacula. <sup>2—2</sup> by a corrector. <sup>3</sup> leaf 142. <sup>4</sup> gloss: .s. man.

/and oftyme it bytydeth þat the somme of things þat ben to done is taken to governe to goode folk<sup>1</sup> / for þat the malyce haboundaunt of shrewes sholde ben abated/ /and god yeith and departeth to oothre folk<sup>1</sup> prosperites and aduersites ymedled to hepe after the qualite of 4 hir corages / and remordith some folk<sup>1</sup> by aduersite / for they ne sholde nat wexen prowde / by longe welefulnessesse/ /and oother folk<sup>1</sup> he suffreth to ben trauaylyd with harde thinges / for þat they sholden confermen the vertus of corages / by the vsage and excercitacion 8 of pacience / & oother folk<sup>1</sup> dredyn moore than they owhten the whiche they myhten wel beeryn / and thilke folk god ledith in to experiance of hymself by aspre and sorwful thinges/ /and many oothre folk<sup>1</sup> han bowht honourable renown of this world by the prys of 12 the gloryous deth/ /and som men þat ne mowen nat ben ouercomen by torment<sup>2</sup> / han yeuen ensaumple to othre folk<sup>1</sup> / þat vertu may nat ben ouercomyn by aduersitees / and of alle thinges ther nis no dowte / þat they ne ben don ryhtfully / and ordenely to the profyt 16 of hem / to whom we sen thise thinges bytyde/ /for certes þat aduersite comth som tyme to shrewes / and som tyme þat that they desiren it comth of thise forseide / cawses/ /and of sorwful thinges þat bytyden to shrewes / certes no man ne wondrith / for alle men 20 wenent þat they han wel deseruyd lit and þat they ben of wykkede meryte / of whiche shrewes the torment som tyme agastyth oothre to don felonies / and som tyme it amendith hem þat suffren the torment<sup>2</sup> // and the prosperite þat is yeuen to shrewes sheweth a gret argument 24 to goode folk<sup>1</sup> what thing they sholden demen of thilke welefulnessesse / the whiche prosperite men sen ofte seruen to shrewes/ /In the which thing I. trowe þat god dispensith for per auenture the nature of som man is so ouerthrowenge to yuel / and so vncouenable / þat 28 the nedy pouerte of his howshold myhte rather egren hym to don felonies/ /and to the Maledie of hym god pittyth remedie to yeuen hym Rychesse / and som oother man byholdeth his conscience defowled with synnes / and makith comparison of his fortune and of 32 hym self / and dredith per auenture þat is blysfulnessesse / of which the vsage is loyeful to hym / þat the leesyng of thilke blysfulnessesse /

<sup>1</sup> leaf 142, back.

ne be nat sorwful to hym / and therfor he wol chaunge his maneres /  
 /and for he dredith to leese his fortune / he forletith his wykked-  
 nesse/ /to oothre folk<sup>1</sup> is welefulness y-yeuen vnworthyly / the  
 4 wheche ouerthroweth hem in to distruccioñ þat they han desseruyd/  
 /and to som oothre folk is yeuen power to punyssen / for þat it shal  
 be cause of contumacion and excercisyng to goode folk / and cause  
 of torment to shrewes/ /for so as ther nis non alyaunce by-twixe  
 8 goode folk<sup>1</sup> and shrewes / ne shrewes ne mowen nat acordy amonges  
 hem self / and why nat / for shrewes discorden of hem self by hir  
 vices / the whiche vices alto-Renden hir consciences / and don ofte  
 tyme thinges / the whiche thingis whan they han don hem / they  
 12 demen þat tho thingis ne sholden nat han ben don/ /ffor which  
 thing thilke souereyn purueaunce hath maked ofte tyme faire myracle /  
 so þat shrewes han maked shrewes to ben goode men / for whan þat  
 som shrewes sen þat they suffren / wrongfullly felonyes of oother  
 16 shrewes / they wexen eschaufet in to hate of hem / þat anoyeden  
 hem / and retornen to the frut of vertu / whan they to ben vnylk to  
 hem þat they han hated/ /Certes oonly this is the deuyne myht / to  
 the wheche myht. yuelis ben thanne goode / whan it vseth tho yuelis  
 couenably / and draweth owt the effect of any goode / as who seyth  
 þat yuel is good oonly to the myht of god/ /for the myht of god  
 20 ordeynith thilke yuel to good/ /for oon ordre enbrasith alle thinges /  
 so þat what wyht þat departeth fro the reson of thilke ordre which  
 þat is assyngned to hym / algates yit he slydith in to a nother ordre/  
 /so þat no thing nis leueful to folye in þe Reame of the deuyne pur-  
 24 uaunce / as who seyth / nothing nis with-owten ordinaunce / in  
 the Reame of þe deuyne puruyaunce / syn þat the Ryht stronge god  
 gouernith alle thinges in this world/ /ffor it nis nat leueful to man to  
 comprehendien by wit / ne vnfolden by word / al the subtyl ordin-  
 28 aunces and disposisioñs of the deuyne entente/ /ffor oonly it owhte  
 suffise to han looked / þat god hym self makere of alle natures  
 ordeynyth and dressyth alle thinges to goode wyl þat he hasteth to  
 withholden the thinges þat he hath maked / in to his semblaunce /  
 32 þat is to seyn for to withholden thinges in to good / for he hym self

is good/ /he chasith owt al yuel fro the bowndes of his communalyte/ by the ordre of necessite destynable/ /ffor which it folwith þat yif þou looke the puruyaunce ordeynyng the thinges þat men wenē ben outraious / or habowndant in Erthis/ /þou ne shalt nat sen in no 4 place no thing of yuel/ /but I se now that þou art charged with the weyhte of the questyon/ /and weerey with the lengthe of my reson) And that thow abydyst som swetnesse of songe / tak thanne this drawht / and whan þou art wel refreshed *and* refect / thow shal be 8 moore stedefast to stye in to heyere questyouns/ /

¶ The syxte Metur [margin, leaf 144, back]

**I**F þou wys wilt demyn in thy pure thowht / the Ryhtes or the lawes of the heye thonderere / þat is to seyn of god/ /loke þou and byhold the heyghtes of the souereyn heuene/ /there kebyn 12 the sterres by ryhtful alliaunce of thinges hyr olde pees/ /the sonne I-moeued by his rody ffyr ne distorbeth nat the colde clerke of the Moene/ /ne the sterre Iclepyd the bere<sup>1</sup> / þat enclynth his rauyssyng cours abowten the souereyn heyghte of the worlde/ /ne the 16 same sterre vrsa nis never mo wasshen in the depe westrene see/ ne coueytith nat to deeyn<sup>2</sup> his flaumbes in the see of the occian / al though he<sup>3</sup> se oothre sterres I-plownged in the see/ /and hesperus the sterre bodith *and* tellith alwey the late nyghtes/ /and lucifer the sterre 20 bryngeth ayein the cleere day/ /and thus maketh loue entrechaungeable the perdurable courses/ /and thus is discordable batayle I-put owt of the contre of þe sterres/ /this accordaunce atemprith by euenelyk maneres the elyments / þat the moyste thinges struyng with the 24 drye thinges / yeuen place by stowndes/ /& the colde thinges Ioynen hem by feyth to the hote thinges / and that the lyhte ffyr arysith in to heyhte / and the heuy erthes aualen by hyr weyhtes/ /by these same causes the flowry ȝer yildeth swote smelles in the fyrste somer 28 <sup>4</sup>seson) warmyng/ /and the hoote somer dryeth the cornes / and autumpne comth ayein heuy of applis / and the fletynge reyn bydewith<sup>5</sup> the wynter / this atempraunce norissith *and* bryngeth forth alle thing þat berith lyf in this world / And thilke same atemprance 32

<sup>1</sup> gloss: .i. vrsa.

<sup>4</sup> leaf 145.

<sup>2</sup> gloss: .i. tingere.

<sup>3</sup> gloss: i. stella.

<sup>5</sup> gloss: .i. irrigat.

rauyssynge hidith *and* by-nymith / & drenchith vndir the laste deth  
alle thinges I-born / Amonges thise thinges sitteth the heye makere /  
kyng / *and* lord / welle *and* bygynnynge / lawe *and* wys Iuge / to  
4 don equite / *and* gouerneth *and* enclynith the brydlis of thinges / *and*  
tho thinges þat he sterith to gon by moeuyng / he withdrawith *and*  
areestith *and* affermeth moeuable or wandryng thinges / ffor yif þat  
he ne klepede nat ayein the ryht goyng of thinges / *and* yif þat he  
8 ne constreynede hem nat eft sones in to Rowndnesses enclynede the  
thinges þat ben now continued by stable ordinaunce / they sholden  
departen from hir welle / þat is to seyn from hir bygynge / *and*  
faylen / þat is to seyn tornē in to nowth / this is the comune loue to  
12 alle thinges / *and* alle thinges axen to ben holden by the fyn of good /  
for elles ne myhten they nat lasten / yif they ne come nat eft sones  
ayein by loue retorne to the cause þat hath yeuen hem beyng / þat  
is to seyn to god / /

¶ The seuende prose [margin, leaf 146, back].

16 **S**Estow nat thanne / what thinge folweth alle the thinges þat I  
haue seyd / what thing *quod* I / Certes *quod* she al owtrely /  
þat alle fortune is good / *and* how may þat be *quod* I / now  
vndirstand *quod* she / so as alle fortune wheyther so it be  
20 Ioyeful fortune / or aspre fortune / is yeuen eyther by cause of ger-  
donynge / or ellys of excersisinge of good folk<sup>1</sup> / or ellis by cause to  
punnyssen / or elles chastysen shrewes / thanne is alle fortune good /  
the whiche fortune is certeyn / þat it be eyther ryhtful / or elles pro-  
24 fitable / forsothe this is a ful verray reson *quod* I / *and* yif I con-  
sidere the puruyance / *and* the destyne / þat þou tawtest me a lytel  
her byform / this sentence is sustenyd by stydefast resouns / but yif  
it lyke vnto the / lat vs nowmbren hem amonges thilke thinges / of  
28 whiche þou seydist a litel her byform that þey ne weere nat able to  
ben weened to þe poeple / why so *quod* she / for þat the comune word of  
men *quod* .I. mys-vseth this manere speche of fortune / *and* seyn ofte  
tymes þat the fortune of som wyht is wykkede / / wyltow thanne *quod*  
32 she þat .I. aproche a lytel to the wordes of the poeple / so þat it

seme nat to hem þat I be ouermuche departed as fro the vsage of man-kynde/ /as þou wolt quod I/ /demestow nat quod she that alle thing þat profitith is good/ /yis quod I/ /and certes thilke thing that excersisith / or corigit profitith/ /I confesse it wel quod I/ /thanne 4 is it good quod she/ /why nat quod I/ /but this is the fortune quod she of hem þat eyther ben put in vertu *and* bataylen ayeins aspre thingis / or elles of hem þat eschwen *and* declynen fro vices / *and* taken the wey of vertu/ /this ne may I nat denye quod I/ /but 8 what seystow of the myrye fortune / þat is yeuen to good folk/ in gerdoun / demyth awht the poeple þat it is wykked/ /nay forsothe quod I/ /but they demyn as it soth is / þat it is ryht good/ /and what seystow of þat oother fortune quod she / þat al thogh þat it be aspre / 12 *and* restreyndith the shrewes by ryhtful torment / weenith awht the poeple þat it be good/ /nay quod I/ /but the poeple demyth þat it is most wretched of alle things þat may ben thought/ /war now *and* loke wel quod she lest þat we in folwynge the opynyon of the poeple / 16 haue confessyd *and* concludyd thing þat is vnable to ben weened to the poeple/ /what is that quod I/ /Certes quod she it folwith or comth of things þat ben graunted / þat alle fortune what so euer it be / of hem þat ben eyther in posession) of vertu / or in the encres of vertu / 20 or elles in the purchasyng of vertu / þat thilke fortune is good // *and* that alle fortune is ryht wykkede to hem þat dwellyn in shrewednesse/ /as who seyth / *and* thus weenith nat the poeple/ /that is soth quod I/ /al be it so þat no man dar confessit / ne by-knowen 24 it/ /why so quod she/ /for ryht as the stronge man / ne semyth nat to abayssen <sup>1</sup>or disdaignen as ofte tyme as he herith the noyse of þe batayle/ /ne also it ne semyth nat to þe wyse man to beeryn it greuously as ofte as he is lad in to the stryf of fortune/ /for bothe to 28 þat oon man *and* ek to þat oother thilke difficulte is the matere / to þat oon man of encres of his glorios renown / *and* to þat oother man to confyrme his sapience / þat is to seyn to the asprenesse of his estat/ /for þerfore is it called vertu / for þat it sustenith *and* enforseth by 32 hise strengthis þat it nis nat ouercomyn by aduersitees/ /ne certes þou þat art put in the encres or in the heyhte of vertu / ne hast nat

<sup>1</sup> leaf 147, back.

comyn to fletyn with delices / and for to wellen in bodily luste/ /thow sowest or plawntest a ful egre batayle in thy corage ayenis euery fortune/ /for þat the sorwful fortune ne confownde the nat / ne þat 4 the merye fortune ne corumpe the nat/ /Ocupye the Meene by stydefast strengthes/ /for al þat euer is vndir the Meene / or elles al þat ouerpassith the Meene despisith welefulnessse/ /as who seyth it is vicious / and ne hath no Meede of his trauayle/ /for it is set in yowre 8 hand / as who seyth it lith in yowre powere / what fortune yow is leuest/ /þat is to seyn good or yuel/ /for alle fortune þat semyth sharp or aspre / yif it ne excersyse nat the good folk/ /ne chastiseth the wykked folk / it punysseth

¶ The seuende Metur [margin, leaf 148, back]

12 **T**He wrekere attrides / þat is to seyn Agamenon / þat wrowhte and continuede the batayles by .X. ȝer reconered and purgede in wrekyng by the destrucsyon of troye/ /the loste chaumbrys of maryaaage of his brothir/ /this is to seyn þat he 16 Agamenon wan ayein Elyne þat was Menelaus wyf his brother/ /In the mene while þat thilke Agamenon desirede to yeuyn sayles to the grekyssh nanye / and bowhte ayein the wyndes / by blod/ /he vnclothed hym of pyte of fadyr/ /and the sory preest yeuith in 20 sacryfyng the wretched kuttyng of throte of the dowlter/ /þat is to seyn þat Agamenon let kuttyn the throte of his dowlter<sup>1</sup> by the preest to maken allyaunce with his goddes / and for to han wynde with whiche he myhte wenden to troye/ /ytakus þat is to seyn vlixes 24 by-wepte his felawes ylorn / the whiche felawes the feerse poliphemus liggyng in his grete caue hadde fretyn / and dreynt in his empty wombe / but natheles poliphemus wood for his blynde visage / yald to vlixes Ioye by his sorwful teeres / this is to seyn þat vlixes smot owt the 28 eye of poliphemus / þat stood in his forehed / for whiche vlixes hadde Ioye / whan he say poliphemus wepynge and blynde/ /hercules is celebrible for his harde <sup>2</sup>trauayles / he dawntede the prowde centauris half hors half man / and he byrafte the dispoylynge from the crwel lyon/ 32 þat is to seyn he<sup>3</sup> slowh the lyon and rafte hym his skyn / he smot the

<sup>1</sup> gloss: .s. ephigeniam.    <sup>2</sup> leaf 149.    <sup>3</sup> gloss: .s. hercules.

brydys þat hytten arpiis<sup>1</sup> with certeyn arwys / he rauysshede applis fro  
the wakyng dragown / and his hand was the moore heuy for the goldene  
metal / he drowh cerberus the hownd of helle by his treble cheyne//  
he ouercome as it is sayd hath put an vnmeke lord foddre to his 4  
crwel hors / this to seyn þat hercules slowgh dyomedes / and made  
his hors to freten hym / and he ercules slowgh Idra the serpent and  
brende the venym / and achelows the flood defowlede in his for-  
hed dreynte his shamefast visage in his strandes / this to seyn þat 8  
achelous koude transfigure hym self in to diuerse lyknesses / and as  
he fawht with erkules at the laste he tornede hym in to a bole / and  
hercules brak of oon of hise hornes / and he<sup>2</sup> for shame hidde hym  
in his ryuer / and he Ercules cast adown antheus the gyaunt in the 12  
strandes of lybye / and kacus apaysede the wraththes of enander/  
/this to to seyn þat hercules slowgh the monstre kacus and apaysede  
with þat deth the wraththe of enander / and the brystelege boor  
markede with scomes the shuldres of herkules / the whiche sholdres 16  
the heye clerke of heuene sholde thriste / and the laste of his laborus  
was þat he sustenyd the heuene vp on his nekke vnbowed<sup>3</sup> / and he  
deseruede eft sones the heuene to ben the prys of his laste trauayle/  
/goth now thanne ye stronge men ther as the heye way of the grete 20  
ensaumple ledith yow / O nyce men why nake ye yowre backes / as  
who seyth. O ye slowe and delicat men / why flee ye aduersytes /  
and ne fyghten nat ayenis hem by vertu to wynnen the Mede of the  
heuene / ffor the erthe ouercomyn <sup>4</sup>yeuith sterres / this to seyn / þat 24  
whan þat erthely lust is ouercomyn / a man is maked worthy to the  
heuene

## ¶ The fyrste prose [margin, leaf 151]

**S**He hadde seyd and torned by cours of hir reson to some oothre  
things to ben tretyd and to ben ysped / thanne seyde I /  
/Certes ryhtful is thin amonestynge / and ful digne by 28  
autorite but þat þou seydist whilom þat the questyon of thy  
dyuyne puruiaunce is enlaced with many oother questiouns / I vndir-  
stonde wel and proeue it by the same thing / but I axe yif þat þou  
wenest þat hap be any thing in any weys / and yif þou weenest þat hap 32

<sup>1</sup> gloss: in þe palude of lyme.    <sup>2</sup> gloss: s. Achelous.  
<sup>3</sup> gloss: i. inreflexe.    <sup>4</sup> leaf 149, back.

be any thing / what it is/ /thanne *quod* she I haste me to yilden *and*  
 assoylen to the dette of my byhest/ /and to shewen *and* opnen the  
 wey / by which wey þou mayst come ayein to thy contre/ /but al be  
 4 it so / þat the thinges which þat þou axest ben ryht profitable to  
 knowe / *and* yit ben they diuerse somwhat fro the paath of my purpos/  
 /*and* it is to dowten þat þou ne be maked weery by mys weyes / so  
 þat þou ne mayst nat suffice to mesuren the ryht wey/ /ne dowte the  
 8 ther-of nothing *quod* I/ /ffor for to knownen thilke thinges to-gedere /  
 in the whiche thinges I delite me gretly / þat shal ben to me in  
 styde of reste / syn it nis nat to dowten of the thinges folwinge /  
 whan euery syde of thy disputacion shal han ben stydefast to me by  
 12 vndowtous feyth/ /thanne seyde she / þat manere wol I don the /  
 & bygan to speken ryht thus/ /Certes *quod* <sup>1</sup>she yif any wyht def-  
 fenyshe hap in this manere þat is to seyng / hap is bytydyng<sup>2</sup> I-  
 browht forth by foolissh moeuyng / and by no knettyng of causes/  
 16 .I. conferme þat hap nis ryht nawht in no wyse / *and* .I. deme al  
 owtrely / þat hap nis ne dwelleth but a voyce / as who seyth but an  
 Idel word / *with*-owten any sygnificacion of thing submitted to þat  
 vois / for what place myhte ben lefte or dwellynge to folye *and* to  
 20 disordenaunce / syn þat god ledith *and* constreynyth alle thinges by  
 ordre/ /for this sentece is verray *and* soþ þat nothing ne hath his  
 beyng of nawht / to the whiche sentence none of thise olde folk ne  
*with*-seyde neuere / al be it so þat they ne vndirstondyn ne meneden  
 24 it nawht by god prince *and* bygynnere of werkyng/ /but they  
 casten as a manere fowndement of subiect material / þat is to seyn of  
 the nature of alle resoun/ /*and* yif þat any thing is woxen or comyn  
 of no cawses / thanne shal it seme þat thilke thing is comyn or woxen  
 28 of nawht / but this ne may nat ben don / thanne is it nat possible /  
 þat hap be any swych thing as I have diffinyssheda a lytel her byform/  
 /how shal it thanne be *quod* I/ /nys ther thanne no thing þat by ryht  
 may be clepyd / eyther hap or ellis auenture of fortune / ar is ther  
 32 awht / al be it so þat it is hidd fro the poeple to which thise wordes  
 ben conuenable/ /Myn Arystotulis *quod* she / in the book of his phisik  
 diffinyssheth this thing by short reson/ /*and* nehg to the sothe/ /In

<sup>1</sup> leaf 151, back.

<sup>2</sup> gloss: .i. euentum.

which manere *quod* I / as ofte *quod* she as men don any thing for grace  
of any oother thing/ /and an oother thing than thilke thing þat men  
entenden to don / by-tydith by some causes / it is clepyd hap/ /Ryht  
as a man dalf the Erthe by cause to tylinge of the feeld / & fownde 4  
there a gobet of gold by-doluen/ /thanne weenen folk / þat it is byfalle  
by fortunows bytydynge /but for sothe it nis nat of nawht / for it hath  
hise propre <sup>1</sup>causes of whise causes / the cours vnforeseyn and vnwar  
semyth to han maked hap / for yif the tylere of the feld ne dolue nat 8  
in the Erthe and yif the hydere of þe gold / ne hadde hidde the gold  
in thilke place / the gold ne hadde nat ben fownde / thise ben thanne  
the causes of the a-briggyng of fortuit hap / the which abreggyng  
of fortuit hap comth of causes encowntrynge and flowynge to-gydere 12  
to hem self / and nat by the entencion of the doere / for neyther the  
hidere of the gold / ne the deluere of the feeld / ne vndirstoden nat  
þat the gold sholde han ben fownde/ /but as I sayde it bytydde / and  
ran to-gydere þat he dalf there as þat oother hadde hyd the gold/ 16  
/now may I thus diffynysse hap/ /hap is an vnwar bytydynge of  
causes assembled in thingis þat ben don for som oother thing but  
thilke ordre procedynge / by an vn-eschuable byndynge to-gydere /  
which þat descendith fro the welle of puruyaunce / þat ordeynyth 20  
alle thinges / in hir places / and in hir tymes / maketh þat the  
causes rennen and assemblyn to gydere /

¶ The fyreste Metur [margin, leaf 152, back]

**T**Igris and eufrates resoluen and spryngen of oo welle in the  
kraggges of the Roche of the contre of a-chemenie / ther as the 24  
fleyng batayle fichcheth hir darter retorne in the brestis  
of hem þat folwen hem/ /and soone aftir the same Ryueres  
tigris and eufrates/ vnloynen and departen hir wateres and yif they  
comyn to-gydernes / & ben assembled and clepyd to-gydere in-to 28  
o cours / thanne moten thilke thinges fletyn to-gydere / which þat  
the water of the entrechaungynge<sup>2</sup> flos bringith the shippes / & the  
stokkes arraced with the flood moten assemblyn / and the wateres .I.  
medlyd wrappith<sup>3</sup> or implieth many fortunel happis or maneres/ /te 32

<sup>1</sup> leaf 152.

<sup>2</sup> gloss: .i. alterni.

<sup>3</sup> gloss: .i. implicat.

whiche wandryng happes natholes / thilke declynyng<sup>1</sup> lownesse of  
the erthe / and the flowinge ordre of the slydyng whater gouernith /  
ryht so fortune þat semyth as þat it fletith with slaked or vn-  
4 gouernede brydles / it suffreth brydles / þat is to seyn to ben gouerned/  
/and passeth by thilke lawe / þat is to seyn by thilke deuyne  
ordenance

¶ The 2<sup>de</sup> prose [margin, leaf 153, back]

8 **T**HIS vndirstonde .I. wel / and I acorde me þat it is ryht as  
þou seyst / but I axe yif ther be any liberte of fre wil in  
this ordre of causes / þat clyuen thus to-gidere in hym self/  
/or elles .I. wolde witen yif þat the destynal cheyne con-  
streynith the mouynges of the corages of men / yis quod she ther is  
12 liberte of free wil / ne ther ne was neuere no nature of reson / þat it  
ne hadde liberte of ffree wil / for every thing þat may natureli vseen  
reson / it hath doom by which it decernith and demyth every thing /  
þanne knoweth it by it self things þat ben to fleen and thinges þat  
16 ben to desiren / and thilke thing þat any wyht demyth to ben desired /  
þat axeth or desireth he / and fleeth thilke thing þat he troweth to  
ben fleen / wherfore in alle thinges þat reson is / in hem also is  
liberte of wyllynge / and of nyllynge / but .I. ne ordeyne nat as who  
20 seyht / I ne graunte nat / þat this liberte beeueny lyk in alle thinges  
//for why in the souereynes dyuynes substauances / þat is to seyn in  
spiritz / Iugement is moore cleere / and wil nat .I.-coromped / and  
myht redy to spedyn thinges þat ben desired / but the sowles of  
24 men moten needes be moore free / whan they looken hem in the  
speculacion or lookynge of the deuyne thought / & lasse <sup>2</sup>free whan  
they slyden in to the bodies / and yit lasse free whan they ben  
gaderyd to-gidere and comprehendyd in erthely membris / but the  
28 laste seruage is / whan þat they ben yeuen to vices / and han yfalle  
from the possession of hir propre reson / ffor after þat they han cast  
away hir eyen fro the lyht of the souereyn sothfastnesse to lowe thinges  
and derke / Anon they derkin by the clowdes of ignorance / and ben  
32 trowblyd by felonos talentz / to whiche talentz / whan they aprochen  
and asenten / thei hepin and encresin the seruage / which they han

<sup>1</sup> gloss: decliuitas.

<sup>2</sup> leaf 154.

Ioyned to hem self / and in this manere they ben kaytyfs frohir  
propre liberte / the whiche thinges natholes / the lookynge of the  
deuyne puruyaunce seth / þat alle thinges byholdith and seth fro  
eterne / and ordeynith hem euerych in hir merites / as they ben 4  
predestynat/ and it is seyd in grek / þat alle thinges he seth and  
alle thinges he herith

¶ The .2.<sup>de</sup> Metur [margin, leaf 154, back]

**H**omer with the hony Mowth / þat is to seyn/ /Homer with  
the swete dites / syngith / þat the sonne is clear by pure 8  
lyht/ /natholes yit ne may it nat by the Infirme lyht of  
his beemes / brekyn or percen / the inward entrailes of  
the erthe / or elles of the see/ /so ne seth nat god makere of the grete  
world / to hym þat looketh alle thinges from an hegh ne withstondith 12  
no thinges by heuynesse of herthe/ /ne the nyght ne withstondith nat  
to hym by the blake klowdes/ /thilke god seeth in oo strokk<sup>1</sup> of  
thoght / alle thinges þat ben / or weeren / or shollen comyn / and  
thilke god for he loketh and seth alle thinges alone/ /thow mayst seyn 16  
þat he is the verray sonne

¶ The .3.<sup>de</sup> prose [margin, leaf 157, back]

**T**Hanne seyde I. now am I confownded by a moore hard  
dowte than I/ /was/ /what dowte is þat quod she/ /for certes  
I coniecte now / by whiche thinges þou art trowbled/ /it 20  
semyth quod I to repugnen and to contraryen gretly / þat  
god knowit byforn alle thinges / and þat ther is any freedom of  
liberte/ /for yif so be þat god looketh alle thinges byforn / ne god ne  
may nat ben desseyuyd in no manere / than mot it nedes ben / þat 24  
alle thinges bytyden / the whiche þat the puruyaunce of god hath  
seyn byforn to comyn/ /for which yif þat god knowith byforn / nat  
oonly the werkes of men / but also hir conseyles and hir willes//  
than ne shal ther be no liberte of arbitre/ /ne certes ther ne may 28  
be noon oother dede / ne no wil but thilke/ which þat the deuyne  
puruyaunce þat ne may nat ben desseyuyd hath feelyd byforn/ /for  
yif þat they mythen wrythen awaye in oothre manere / than they ben

<sup>1</sup> gloss: i. ictu

purneyed/ /thanne sholde ther be no stydefast prescience of thing to  
 comyn // but rather an vncerteyn opynyon/ /the whiche thing <sup>1</sup>to  
 trowen of god I deme it felonye *and* vnleueful/ /ne I ne proeue nat  
<sup>4</sup> thilke same reson) as who seyth/ /I ne alowe nat or I ne preyse nat  
 thilke same reson) / by which þat som men weenen þat they mowen  
 assoylen *and* vnknytten the knotte of this question) / for certes they  
 seyn þat thing nis nat to comyn / for þat the puruyaunce of god  
<sup>8</sup> hath seyn byforn þat is to comyn / but<sup>2</sup> rather the contrarye / *and*  
 þat this/ /þat for þat the thing is to comyn therfore ne may it nat  
 ben hidde fro the puruyaunce of god/ /*and* in this manere this  
 necessite slydith ayein in to the contrarye partie/ /ne it ne by-houeth  
<sup>12</sup> nat nedes þat thinges bytyden / þat ben puruyed/ /but *it* by-houeth  
 nedes / þat thinges þat ben to comyn ben yporueyid/ /but as it weere  
 ytrauayled / as who seyth þat thilke awnswere procedith ryht as thogh  
 men trauayleden / or weeran bysy to enqueren / the whiche thing is  
<sup>16</sup> cause of the whiche thing / as weyther the prescience is cause of the  
 necessite of thinges to comyn / or elles þat the necessite of thinges to  
 comyn is cause of the puruyaunce<sup>3</sup>/ /but I ne enforce me nat now to  
 shewen it<sup>4</sup> / þat the bitydinge of thinges I wist byforn is necessarie//  
<sup>20</sup> how so or in what manere/ /þat the ordre of causes hath it self/ /al  
 though þat it ne seme nat / þat the prescience bringe in necessite of  
 bytidinge to thinges to comyn/ /for certes yif þat any wyht sitteth /  
 it bi-houyth by necessite þat the opinion) be soth of hym þat coniect-  
<sup>24</sup> eth þat he sitteth/ /*and* ayeinward also is it of the contrarye/ /yif the  
 opynyon) be soth of any wyht / for þat he sitteth/ /it by-houyth by  
 necessite þat he sitte/ /thanne is heires necessite in þat oon *and* in þat  
 oother / for in þat oon is necessite of sittyng/ *and* certes in þat  
<sup>28</sup> oother is necessite of sooth/ /but therfore ne sittith nat a wyht / for  
 þat the opynyon) of the sittyng is soth/ /but the opynyon) is rather  
 sooth for þat a wyht <sup>5</sup>sitteth by-forn/ /*and* thus al thogh / þat the  
 cause of the sooth com<sup>6</sup>th of þat other syde/ /as who seith þat al thogh  
<sup>32</sup> þe cause of sooth com<sup>6</sup>th of þe sittyng *and* nat of thee trewe opynyon) /  
 Algates yit is there comune necessite in þat oon *and* in þat oother//  
 thus shewith it þat I may make semblable skyles / of the puruy-

<sup>1</sup> leaf 158.<sup>2</sup> gloss: .s. aiunt.<sup>3</sup> gloss: .s. prouidencie.<sup>4</sup> gloss: illud.<sup>5</sup> leaf 158, back.<sup>6</sup>—<sup>6</sup> by corrector.

aunce of god / and of thinges to comyn / for al thowh þat for þat  
thinges ben comyn ther-fore ben they purueyid / nat certes for  
they ben purueyid ther-fore ne bytyde they nat / yit natheles by-  
houyth it by necessite / þat eyther the thinges to comyn ben 4  
ypurueyid of god / or elles þat the thinges þat ben purueyid of god  
bytyden<sup>1</sup> / and this thing only suffiseth ynowh to destroyen the  
freedom of owre arbitre / þat is to seyn of owre free wil/ /but now  
certes shewith it wel / how fer fro the sothe / and how vp so down<sup>2</sup> 8  
is this thing / þat we seyn þat the bytydynge of temporel thinges is  
cause of the eterne prescience/ /but for to wenyn / þat god puruyeth  
the thinges to comyn for they ben to comyn/ /what oother thing is  
it but for to weene / þat thilke thinges þat bytydden / whilom / ben 12  
causes of thilke souereyn puruyaunce / þat is in god/ /and her-to  
I adde yit this thing/ /þat ryht as whan þat I wot þat a thing is /  
it by-houyth by necessite þat thilke selue thing be / and ek whan I  
haue knowe þat any thing shal bytyden so by-houith it by necessite 16  
þat thilke same thing bytyde / so folweth it thanne / þat the bytyd-  
ynge of the thing / I. wist byforn ne may nat ben eschwed/ /and  
at the laste<sup>3</sup> yif þat any wyht weene a thing to ben oother weyes  
thanne it is / it is nat onoly vnsience / but it is deceyuable opynyon/ 20  
ful diuerse and fer fro the soothe of science/ /wherfore yif any thing  
be so to comyn / so þat the bytydynge of hit ne be nat certeyn ne  
necessarie/ /who may wetyn byforn þat thilke thing is to comyn//  
for ryht as scyence ne may nat ben Medlyd / wit falsnesse / as who 24  
seyth / þat yif y wot a thing / it ne may nat be false þat <sup>4</sup>I ne wot it/ /  
ryht so thilke thing! þat is conseuyyd by science / ne may nat ben  
non oother weys thanne as it is conceyuyd/ /ffor þat is the cause whi  
þat science wantith lesing/ /as who seyth whi þat witynge ne reseyuyth 28  
nat leesinge of þat it wot/ /ffor it by-houyth by necessite þat every  
thing be ryht as science comprehendith it to be/ /what shal I thanne  
seyn / In which manere knowith god byforn the thinges to comyn /  
yif they ne be nat certeyn / for yif þat he<sup>5</sup> deme þat they<sup>6</sup> ben to 32  
comyn / vneschwably<sup>7</sup> / and so may be þat it is possyble / þat they

<sup>1</sup> gloss: .s. by necessite.<sup>2</sup> gloss: ppostere.<sup>3</sup> gloss: .i. postremo. <sup>4</sup> leaf 159.<sup>5</sup> gloss: .s. deus.<sup>6</sup> gloss: .s. thynges.<sup>7</sup> gloss: .i. memorabiliter.

ne shollen nat comyn god is desseyuyd/ /but nat oonly to trowen  
 þat god is desseyuyd / but for to speke it wit Mowth it is a  
 felonos synne/ /but yif þat god wot þat ryht so as thinges ben  
 4 to comyn so shullyn they comyn/ /so þat he wite egaly / as  
 who seyth indifferently þat thinges mowen ben doon or elles nat  
 ydoon/ /what is thilke prescience þat ne comprehendith no certeyn  
 thing ne staable / Or elles what difference is ther bytwixe the pre-  
 8 science / and thilke Iape worthi<sup>1</sup> dyuynenge of tyresye the dyuynor /  
 þat seyde/ /al þat I seye *quod* he / eythir it shal be / or elles it ne  
 shal nat be / or elles how mochel is worth the dyuyn prescience  
 moore than the opynyon of man-kynde / yif so be þat it demyth the  
 12 thinges vncerteyn as men doon/ /Of the whiche domus of men the  
 bytydynge nis nat certeyn But yif so be þat non vncerteyn thing ne  
 may ben in hym / þat is ryht certeyn welle of alle thinges / thanne is  
 the bytydynge certeyn of thilke thinges / whiche he<sup>2</sup> hath wist byform  
 16 fermely<sup>3</sup> to comyn/ /for which hit folweth that the freedom of the  
 conseyles and of the werkes of man-kynd nis non / syn þat the thoght  
 of god þat seth alle thinges with-owten errorr of falsnesse / byndeth  
 and <sup>4</sup>constreyntyth hem to a bytydynge by necessite/ /and yif this  
 20 thing be oonis ygraunted and resseyuyd / þat is to seyn þat ther  
 nis no free wille/ /than she with it wel / how gret destruccyon<sup>5</sup>/ /and /  
<sup>6</sup>how grete damages ther folwen of thinges of mankynde/ /for in  
 ydel ben ther thanne purposed and by-hyht Meedes to goode folk<sup>6</sup> /  
 24 and peynes to badde folk/ /syn þat no moeuyng of free corage  
 voluntarye ne hath nat deseruyd hem / þat is to seyn neyther meede  
 ne peyne / and it sholde seme thanne / þat thilke thing is alderworst /  
 which þat is now demyd for aldermoost Iust and most ryhtful//  
 28 þat is to seyn þat shrewes ben punysshed/ /or elles þat goode  
 foolk<sup>7</sup> ben ygerdonyd/ /the whiche foolk<sup>7</sup> syn þat hir propre wil ne  
 sent hem nat to þat oon / ne to þat oother / þat is to seyn / neyther  
 to goode ne to harm// but constreynith hem certeyn necessite of  
 32 thinges to comyn/ /thanne ne shollen ther neuere ben / ne neuere  
 weerene vice ne vertu/ /but it sholde rathir ben confusion of alle  
 disserset / Medlyd with-owten disrescion)/ /and yit ther folweth

<sup>1</sup> gloss: .i. ridiculo.<sup>2</sup> gloss: .s. deus.<sup>3</sup> gloss: .i. firmiter.<sup>4</sup> const corrected.<sup>5</sup> .i. occasus.<sup>6</sup> leaf 159, back.

a noother inconuenyent of the whiche ther ne may ben thought no moore felonos ne moore wykke / *and* þat is this / þat so as the ordre of things is yled *and* comith of the puruyance of god / ne that no thing nis leueful to the conseyles of mankynde / *as* who seyth þat men han 4 no power to doon no thing / ne wilne no thing / thanne folweth it that owre vices ben referred to the makere of alle good / *as* who seyth thanne folweth it / þat god owhte han the blame of owre vices / syn he constreynith vs by necessite to doon vices / thanne is ther no 8 reson to hopen in god / ne for to preyen to god / *for* what sholde any wyht hopyn to god / *or* why sholden he preyen to god / syn þat the ordynaunce of destyne / which þat ne may nat ben inclyned / knytteth 12 *and* streynyth alle thinges þat men may desyren / thanne sholde ther be doon a-wey thilke oonly alliaunce / by-twixen god *and* men / þat is to seyn to hopen *and* 'to preyen' / *but* by the prys of Rihtwessenesse 16 *and* of verray mekenesse / *we* desseruyn the gerdon of the dyuyne grace / which þat is inestymable / þat is to seyn þat it is so gret / þat it ne may nat ben ful ypreysyd / *and* this is oonly the manere / þat is to seyn / hope *and* preyeres / *for* which it semyth þat men mowen speke *with* god / *and* by reson of supplicacion be conioynyd to thilke cleernesse / þat nis nat aproched no rather / *or* þat men be-sekyn it / 20 *and* impetrent it / *and* yif men weene nat þat hope ne preyeres / ne han strengthes / *by* the necessite of things to comyn / I-resseyuyd<sup>2</sup> what thing is ther thanne by whiche we mowen ben conioined / *and* clyuen to thilke souereyn prynce of things / *for* which it by- 24 houyth by necessite / þat the lynage of mankynde / *as* þou<sup>3</sup> songe / a lytel her by-forn<sup>4</sup> / *be* departed *and* vnloynyd from his welle / *and* faylen of his bygynnynge / þat is to seyn god

¶ The .3.<sup>de</sup> Metur [margin, leaf 160, back]

**W**HAT discordable cause / hath to-Rent *and* vniognyd<sup>5</sup> the 28 byndyng or' the alliaunce of thinges / *þat* is to seyn the coniunctions of god *and* <sup>6</sup>man<sup>7</sup> which þat god hath establisshed so gret batayle by-twixen thise two sooth-

<sup>1</sup> leaf 160. <sup>2</sup> gloss: i. graunted. <sup>3</sup> gloss: .s. philosophie.

<sup>4</sup> gloss: libro 4° metro sexto. <sup>5</sup> gloss: .s. ne se compaciantur similiter.

<sup>6</sup> leaf 161. <sup>7</sup> gloss: quod dicitur (or quasi dicat) nullus.

fast / or verray thinges/ /þat is to seyn bytwixen the puruyaunce of god and free wil/ /þat they ben synguler and deuydyd<sup>1</sup> / ne þat they ne wolen nat ben Meddelyd / ne cowpeled to-gydere/ /but þer nis no 4 discord to the verray thinges<sup>2</sup> but they clyuen certeyn alwey to hemself/ /but þe thoht of man confowndid / and ouer-thrownen by the dirke Menbris of the body / ne may nat by fyr of his derkyd lookynge þat is to seyn by the vigour of his inshyhte whil the sowle is 8 in the body / knowe the thinne subtyl knyttynges of thingis/ /but wherfore eschaufeth it<sup>3</sup> so by so gret loue to fynden thilke notes of soth Icouered / þat is to seyn wherfore eschaufeth the thought of man by so gret desyr to knownen thilke notificasyons þat ben Ihyd 12 vndyr the couertoures of sooth wot it<sup>4</sup> awht thilke thing / þat it a[n]gwyssos desireth to knowe / as who seyth nay/ /ffor no man trauayleth for to witen thinges þat he wot / and therfore the texte seyth thus/ /but who trauayleth to witen thinges yknowe / and yif 16 þat he ne knoweth hem nat / what sekyth thilke blynde thoght/ /what is he þat desireth any thing of which he not ryht nawht<sup>5</sup>/ /as who seyth who so desireth any thing nedes somewhat he knoweth of it / or elles he ne kowde nat desire it/ /Or who may folwen thinges 20 þat ne ben nat .I.-wist / and thogh þat he seke tho thinges wher shal he fynde hem/ /what wyht þat is al vnkunnynge and ignoraunt may knowe the forme þat is yfownde<sup>6</sup> / but whan the sowle by-holdeth and seth the heye thoght / þat is to seyn god / thanne 24 knoweth it to-gidere the somme / & the syngularites / þat is to seyn the principulis / & euerych by hym self/ /but now whil the sowle is hidde in the clowde & in the derkenesse of the menbris of the bodi it ne hath nat al for-yetin it self / but it withholdeth the somme 28 of thinges / & leisith the <sup>6</sup>syngularites/ /thanne who so þat sekith sothnesse / he nis in neyther nother habite / for he not nat al / ne he ne hath nat al foryetyl/ /but yit hym remembryth the somme of thinges þat he with-holdeth/ /and axeth conseyl / and retretiþ<sup>7</sup> 32 deepliche thinges I-seyn by-form / <sup>8</sup>þat is to seyn the grete somme in

<sup>1</sup> gloss: quod dicitur or (quasi dicit) non est ita.<sup>2</sup> gloss: .s. prudencia & liberum arbitrium.      <sup>3—5</sup> gloss: .s. anima.<sup>4</sup> quod dicitur non.<sup>6</sup> quod dicitur nullus.<sup>6</sup> leaf 161, back.<sup>7</sup> gloss: .i. retractat.<sup>8</sup> markt Glosa.

his mynde <sup>1</sup>so þat he mowe adden the partyes þat he hath for-yetyn to  
thilke þat he hath with-holden

¶ The 4<sup>th</sup> prose [Margin, leaf 164, back]

**T**HANNE SEYDE SHE / THIS IS QUOD SHE THE OLDE QUESTION) OF THE  
PURUYAUNCE OF GOD / AND MARCHUS TULLIUS WHAN HE DEUYNED 4  
THE DYUYNACIOUS / þAT IS TO SEYN IN HIS BOOK þAT HE WROOT OF  
DIUINACIOUS HE MOEUEDE GRETYL THIS QUESTION) / AND þOU THY  
SELF HAST I-SOWHT IT MOCHEL / AND OWTRELY / AND LONGE / BUT YIT NE  
HATH IT NAT BEN DETERMYNED / NE ISPED FERMELY AND DILIGENTLY / OF ANY 8  
OF YOW / AND THE CAUSE OF THIS DIRKNESS AND OF THIS DIFICULTE / IS  
FOR þAT THE MOEUYNGE OF THE RESON) OF MANKYND / NE MAY NAT  
MOEUEEN TO / þAT IS TO SEYN APPLIEN OR IOYENEN TO THE SYMPLOCITE OF  
THE DYUYN PRESCIENCE / THE WHICHE SYMPLOCITE OF THE DEUYNE PRE- 12  
SCIENCE / YIF þAT MEN MYHTEN THINKEN IT IN ANY MANERE / þAT IS TO  
SEYN / þAT YIF MEN MYHTEN THINKEN / AND COMPREHENDYN THE THINGES /  
AS GOD SETH HEM / THANNE / NE SHOLDE THER DWELLYN OWTRELY NO  
DOWTE / THE WHICHE RESOUN / AND CAUSE OF DIFICULTE 2.I. SHAL ASSAYE AS 16  
THE LASTE TO SHEWYE / AND TO SPEDEN WHAN I HAUE FYRST YSPENDYD / AND  
ANSWERED TO THE RESOUNS BY WHICH þOU ART YMOEUED / FFOR I AXE WHY  
þOU WEENEST / þAT THILKE RESOUNS OF HEM þAT ASSOYLEN THIS QUESTION) /  
NE BE NAT SPEDFUL YNOWH NE SUFFICIENT / THE WHICHE SOLUCION) / OR 20  
THE WHICH RESON) / FOR þAT IT DEMYTH þAT THE PRESCIENCE NIS NAT CAUSE  
OF NECESSITE TO THINGIS TO COMYN / THAN NE WEENITH IT NAT þAT FREEDOM  
OF WYL BE DESTORBED OR YLETT BY PRESCIENCE / FFOR NE DRAWESTOW NAT  
ARGUMENT; FROM ELLES WHERE OF THE NECESSITE OF THINGES TO COMYN / AS 24  
WHO SEYTH ANY OOTHER WEY THAN THUS / BUT þAT THILKE THINGES þAT THE  
PRESCIENCE WOT BYFORN NE MOWEN NAT VNBYTYDE / þAT IS TO SEYN þAT  
THEY MOTEN BYTYDE / BUT THANNE YIF þAT PRESCIENCE / NE PUTTETH NO  
NECESSITE TO THINGES TO COMYN / AS THOW THYSELF HAST CONFESSID IT / AND 28  
BY-KNOWEN / A LITEL HER BYFORN<sup>3</sup> / WHAT CAUSE OR WHAT IS IT / AS WHO SEYTH /  
THER MAY NO CAUSE BE / BY WHICH þAT THE ENDES<sup>4</sup> VOLONTARIE OF THINGES /  
MYHTEN BE CONSTREYNYD TO CERTEYN BYTYDYNGE<sup>5</sup> / FFOR BY GRACE OF  
POSSESSION / SO þAT þOU MOWE THE BETERE VNDIRSTONDE THIS þAT FOLWETH / 32

<sup>1</sup> markt textus.

<sup>4</sup> gloss: .i. exitus.

<sup>2</sup> leaf 165.

<sup>5</sup> gloss: quod dicitur verbi gratia.

<sup>3</sup> gloss: prosa .3.<sup>a</sup>

.I. pose<sup>1</sup> þat ther ne be no prescience / thanne axe I quod she in as  
 mochel as apartieneth to þat / sholden thanne thinges þat comyn of  
 free wyl / ben constreynyd to bytyden / by necessite / B nay quod I /  
 4 thanne ayeinward quod she / I suppose þat ther be prescience / but  
 þat is ne putteth no necessite to thinges / thanne trowe I þat thilke  
 selue freedom of wil shal dwellen al hool *and* absolut *and* vnbowonden /  
 but þou wolt seyn þat al be it so / þat prescience nis nat cause  
 8 of the necessite of bytydynge to thinges to comyn / Algates yit it is  
 a syngne / þat the thinges ben to bityden by necessite / by this  
 manere thanne al thogh the prescience ne hadde neuer I-ben / yit  
 algate or at the leeste weye / it is certeyn thing that the endes<sup>2</sup> *and*  
 12 bytydinges of thinges to comyn sholden ben necessarye / ffor <sup>3</sup>euer  
 signe shewith *and* signefieth oonly what the thing is<sup>4</sup> / but it ne  
 maketh<sup>5</sup> nat the thing þat it signefieth / for which it by-houyth fyrst  
 to shewen þat no thing ne bytydeth / þat it ne bytydith by necessite /  
 16 or elles yif ther nere no necessite / certes thilke prescience ne myhte  
 nat be syngne of thing þat nis nat / but certes it is now certeyn  
 þat the prooe of this ysustenyd by stydefast reson / ne shal nat ben  
 lad ne proeued by sygnes / ne by argument<sup>3</sup> .I.-taken fro with-owte /  
 20 but by causes couenable *and* necessarye / but þou mayst seyn how  
 may it be þat the thinges ne bytyden nat þat ben ypurueyed to  
 comen / but certes ryht as we trowen / þat tho thinges which þat the  
 puruyaunce wot byforn to comyn / ne ben nat to bytyden / but þat  
 24 ne sholden we nat demen / but rather al thogh þat they shal bytyden /  
 yit ne haue they no necessite of hir kynde to be-tyden / *and* this  
 maystow lithly aperceyuen by this þat I shal seyn / ffor we sen many  
 thinges whan they ben doon by-forn owre eyen / ryht as men sen the  
 28 kartere worken in the tornynge *and* in atemprynge or adressynge of  
 hise kartes or charieties / *and* by this manere as who seyth / maystow  
 vndirstonde of alle oother workmen / is ther thanne any necessite as  
 who seyth in owre lookynge / þat constreynith or compellith any of  
 32 thinges to ben don so<sup>6</sup> / boece / nay quod I / ffor in ydel *and* in veyn  
 weere al the effect<sup>7</sup> of craft / yif þat alle thinges weeren moeued by

<sup>1</sup> gloss : per impossibile.<sup>3</sup> leaf 165, back.<sup>5</sup> gloss : causat.<sup>2</sup> gloss : i. exitus.<sup>4</sup> gloss : i. se eius significatum.<sup>6</sup> quod dicitur non.

constreynyng/ /þat is to seyn by constreynyng of owre eyen or of  
owre syhte/ /philosophie/ /the thinges thanne quod she / þat whan  
men doon hem / ne han no necessite / þat men doon hem / /Ek tho  
same thinges fyrist or they ben doon / they ben to comyn with- 4  
·owte necessite/ /ffor why ther ben somme thinges <sup>1</sup>to bytyden of  
which the endes / and the bytydynge of hem / ben absolut / and  
qwit / of alle necessite/ /ffor certes I ne trowe nat þat any man  
wolde seyn this / þat tho thinges þat men doon now / þat they ne 8  
weeren to bytyden fyrist or they weeren I-doone/ /and thilke same  
thinges / al thogh / þat men hadden I-wist hem byforn / yit they  
han free bytydynge/ /for ryht as science of thinges present/ ne  
bryngeth in no necessite to thinges þat men doon/ /ryht so the 12  
prescience of thinges to comen ne bryngeth in no necessite to thinges  
to be-tyden/ /but þou mayst seyn / þat of thilke same it is I-dowted /  
as wheither þat of thilke thinges / þat ne han non issues<sup>2</sup> / and  
bitidynge necessaries / yif ther-of may ben any prescience / ffor 16  
certes they semyn to discorden / ffor þou weenist þat yif þat thinges  
ben I-seyn byforn / þat necessite folwith hem/ /and yif necessite  
fayleth hem / they ne myghten nat ben wyst byforn/ /and yif nothing<sup>3</sup>  
ne may ben comprehendid by science but certeyn/ /and yif tho 20  
thinges þat ne han no certeyn by-tydinges<sup>4</sup> / ben purueyd as certeyn//  
·<sup>5</sup>it sholde ben dirknesse of opynion/ nat soothfastnesse of science//  
and þou weenyst þat it be diuerte fro the hoolnesse of science / þat  
any man sholde deme a thing to ben oother weys thanne it is it self / 24  
and the cause of this Erroure is / þat of alle the thinges þat euery  
wyht hath yknowe / they weenen þat tho thinges ben Iknowe al  
only / by the strengthe and by the nature of the thinges / þat ben  
I-wist or yknowe/ /and it is al the contrarye/ /ffor al þat euere is 28  
yknowe / it is rather comprehendyd / and knownen nat after his  
strengthe / and his nature / but after the faculte þat is to seyn the  
power and the nature of hem þat knownen / and for this shal mowen  
shewen by a short ensaumple the same Rowndnesse of a body/ 32  
/Oother weys the sihte of the eye knowith it / and oother weyes þe  
towchinge<sup>5</sup>// the lookynge bi castynge of his beemes waiteth and

<sup>1</sup> leaf 166.<sup>2</sup> gloss: .i. exitus.<sup>3</sup> gloss: putas.<sup>4</sup> gloss: exitus.<sup>5</sup> leaf 166, back.

seth from after al the body to-gidere / with-owte moeuyngē of it self//  
 but the towchynge clyueth *and conioigneth* to the Rownde body<sup>1</sup>/  
*and* moeueth abowte the enuyronyngē / *and comprehendith* by partyes  
 4 the Rowndnesse / *and* the man him self / oother weys / wit by-  
 holdeth hym / *and* oother weys ymagynacion / *and* oother weys  
 reson / *and* othir weys Intelligense//ffor the wit comprehendith with-  
 owteforth the figure of the body of the man / þat is establyssed in  
 8 the matere subiect / but the ymaginacion comprehendith<sup>2</sup> only the  
 figure with-owte the matere / Reson surmonteth ymaginacion / *and*  
 comprehendith by vniuersal lookyngē / the comune spece<sup>3</sup>/ *þat* is in  
 the singuler peces / but the eye of intelligence is heyere / for it sur-  
 12 mounteth the enuyronyngē of the vniuersite / *and* loketh ouer that /  
 bi pure subtilite of thoght/ thilke same symple forme of man / *þat* is  
 perdurablely / in the dyyne thoght/ *In* which this owhte gretly to  
 ben considered / *þat* the heyiste strength to comprehendyn thinges / en-  
 16 braseth *and* contieneth the lowere strengthe / but the lowere strengthe  
 ne arysith nat in no manere to heyere strengthe/ *witte* ne may no thing  
 comprehendē owt of matere / ne the ymaginacion ne lookyth nat the  
 vniuersels species / ne reson taketh nat the symple forme so as Intelli-  
 20 gence takith / *but* Intellygence looketh al a-bouen whan it hath com-  
 prehendith the forme / *it* knoweth *and* demyth alle the thinges *þat*  
 ben vndyr' *þat* forme/ *But* she<sup>4</sup> knoweth hem in thilke manere / *in* the  
 which it comprehendith thilke same symple forme *þat* ne may neuver  
 24 ben knownen to none of *þat* oother/ *þat* is to seyn to none of tho thre  
 forseyde thinges of the sowle / for it knoweth the vniuersite of reson  
 And the figure of the ymaginacion / *and* the sensible material con-  
 seuyd bi wit/ *ne* it ne vseth nat nor of resoun/ *ne* of ymaginacion /  
 28 ne of <sup>5</sup>wit with-owteforth/ *but* it bi-holdeth alle thingis so as I  
 shal seye bi a strok of thoght formely / with-owte discours or collation/ *Certes* reson whan it looketh any thing vniuersel / *it* ne vseth  
 nat of ymaginacion / nor of witte / *and* algates yit it comprehendeth  
 32 the thinges ymaginable *and* sensible / for reson is she / *þat* diffynish-  
 et the vniuersel of hir conseyte ryht thus / Man is a resonable two  
 foted beest/ *and* how so *þat* this knowynge is vniuersel / yit nis

<sup>1</sup> gloss: orbis.<sup>2</sup> gloss: vel iudicat.<sup>3</sup> gloss: .i. speciem.<sup>4</sup> gloss: s intelligence.<sup>5</sup> leaf 167.

ther no wyht / þat ne woot wel / þat a man is a thing<sup>1</sup> ymaginable  
*and* sensible / *and* this same considereth wel reson) / but þat nis nat  
by ymagynacion) nor by wit / but it looketh it by a resonable con-  
cepcion) / Also ymaginacion) / al be it so þat it taketh of wit the 4  
bygynnynge to seen & to formen the figures/ /algates al thogh þat  
wit ne weere nat present / yit it enuyrowneth & comprehendeth  
alle thinges sensible / nat by reson) sensible of deemynge / but bi  
reson) Imaginatyf/ /Sestow nat thanne þat alle the thinges in know- 8  
yngē / vsen moore of hir faculte / or of hir power / thanne they  
doon of the faculte or power of thinges þat ben Iknowe/ /Ne þat nis  
nat wrong/ for so as euery Iugement is the dede or doyngē of hym  
þat demeth / it by-houyith þat euery wyht performe the werk / and 12  
his entencion) / nat of foreyne power / but of his propre power

¶ The 4.<sup>th</sup> Metre [margin, leaf 168]

**T**he porche / þat is to seyn / A gate of the town of athenis /  
ther as philosophres hadden hyr congregasione to desputen// 16  
thilke porche browhte som tyme oolde men ful dirke in hir  
sentenses / þat is to seyn philosophres þat hyhten stoyciens /  
þat wenden þat ymagis *and* sensibilitees / þat is to seyn sensible  
ymaginacion) / Or ellis ymaginacion) of sensible thinges / weeren  
enpreynted in to sowles / fro bodies with-owte forth/ /as who seyth / 20  
þat thilke stoyciens wenden þat the sowle hadde ben naked of it  
self/ /as a Myroure or a cleene parchemyn / so þat alle fygures mosten  
fyrst comyn fro thinges fro with-owte / in to sowles / *and* ben aprent-  
yd in to sowles/ /texte/ /Ryht as we ben wont somtyme by a swyfte 24  
poyntel / to ficchen lettres empreynted in the smothenesse or in the  
ipleynnesse of the table of wex / or in parchemyn þat ne hath no  
figure ne note in it/ /glose/ /but now arguith boece ayenis the  
opynyon *and* seyth thus/ /but yif the thryuynge sowle ne vnpleyteth 28  
no thing / þat is to seyn ne dooth no thing by his propre moeuyngis  
but suffreth *and* lith to tho figures *and* to tho notes of bodies with-  
owte forth / & yldeth ymages ydel *and* veyn in the Manere of a  
Myroure/ /whennes<sup>2</sup> thryueth thanne / or whennes comth thilke know- 32

<sup>1</sup> leaf 168, back.

<sup>2</sup> gloss : quoniam.

ynge in owre sowle / þat decernith *and* byholdeth alle thinges/ /and whennes is thilke strengthe þat biholdeth the synguler thinges/ /or whennes is the strengthe þat deuydeth thinges / .I-knowe / *and* thilke 4 strengthe þat gaderith to-gidere the things deuyded/ /and the strengthe þat chesith his entrechawngyd wey/ /ffor som tyme it heuith vp the heuyd / þat is to seyn / þat it heuith vp the entencion to Ryht heye thinges<sup>1</sup>/ /and som tyme it dessendith in to ryht lowe 8 thinges<sup>2</sup>/ /and whan it retorneth in to hym self it reproeueth *and* distroyet the false thinges by the trewe thinges/ /Certes this strengthe<sup>3</sup> is cause moore efficient / *and* mochel moore myght to sen *and* to knowe thinges/ /thanne thilke cause þat suffreth *and* resseyuyth the 12 notes *and* the figures Impressed in manere of matere/ /Algates the passion) / þat is to seyn the suffraunce or the wit in the qwyke body / goth byforn exitinge *and* moeuyng the strengthis of the thoght// ryht so as whan þat cleernesse smyteth the eyen *and* moeueuth hem 16 to sen / or ryht so as voys or sown hurtelith to the Eeres *and* com-moeueuth hem to herkne / than is the strengthe of the thoght I-moeued *and* excited *and* clepith forth to semblable moeuynges the species þat it halt with-inne it self/ /and addeth tho species to the notes *and* 20 to the thinges with-owte forth / *and* medlith the ymages of thinges with-owte forth to tho formes I-hidde with-inne hym self

¶ The 5.<sup>th</sup> prose [margin, leaf 170]

**B**vt what yif þat in bodies to ben felid / þat is to seyn in 24 the takyng of knowlechinge of bodily thinges <sup>4</sup>And al be it so þat the qualites of bodies þat ben obiecte fro with-owte-forth / moeuen *and* entalenten the Instrument<sup>3</sup> of the wittes// and al be it so þat the passion) of the bodi þat is to seyn the witte or the suffraunce / goth to-forn the strengthe of the workynge corage / 28 the which passion) or suffraunce clepith forth the dede of the thoght in hym self / *and* moeueuth *and* exiteth in this mene while the formes þat restin with-inne forth/ /and yif þat insensibele bodies as I haue seyd / owre corage nis nat I-tawht / or empriempted / by passion<sup>5</sup> to 32 knowe thise thinges/ /but demyth *and* knoweth of his owne strengthe

<sup>1</sup> gloss: i. principijs.      <sup>2</sup> gloss: .s. conclusiones.      <sup>3</sup> gloss: .s. anima.

<sup>4</sup> leaf 170, back.      <sup>5</sup> gloss: non ex natura rei.

the passion) or suffraunce subiect to the body Moche moore thanne  
tho thinges þat ben absolut *and* quite fro alle talentz or affeccionz of  
bodies / as god or his Aungelis / ne folwin nat in discernynge thinges  
object fro with-owteforth / /but they acomplyssen *and* spedin the 4  
dede of hir thoht / by this reson thanne ther comyn many maner  
knowynges to diuerse *and* differynge substances / /for the wit of the  
body / the whiche wit is naked *and* despoyled of alle oother know-  
ynges / thilke wit comth to beestis / þat ne mowe nat moeuen hem 8  
self / her *and* ther as oystryss *and* musculis *and* other swiche shelle  
fyssh of the see / þat clyuen / and ben norysshed to Rochis<sup>1</sup> / /but  
the ymaginacion comth to Remuable beestis þat semyn to han  
talent to fleen or to desiren any thing / but reson is al oonly to the 12  
lynage of mankynde / ryht as intelligence is oonly the deuyne nature /  
of which it folweth / þat thilke knowyng is moore worth thanne  
thise oothre / syn it knoweth by his propre nature / nat oonly his  
subiect / as who seyth it ne knoweth nat al oonly / þat apertieneth 16  
properly to his knowyng / /but it knoweth the subiectz of alle oother  
knowynges / /but<sup>2</sup> how shal it thanne be / yif þat wit *and* ymaginacion  
stryuen ayein resonynge / *and* seyn that<sup>3</sup> of thilke vniuersels  
thinges þat Reson weenith to sen þat it nis ryht nawht / /for wit *and* 20  
ymaginacion seyn / þat that / þat is sensible / or ymaginable / it ne  
may nat be vniuersel / thanne is eyther the Iugement of reson soth  
ne þat ther nis no thing sensible<sup>4</sup> / or elles for þat reson wot wel þat  
many thinges ben subiect to wit / *and* to ymagynacion / /thanne is 24  
the concepcion of reson veyn *and* false which þat looketh *and* compre-  
hendith þat þat is sensible *and* synguler as vniuersel / /and yif þat  
Reson wolde answeren ayein to thise two / þat is to seyn to witte *and*  
to ymaginacion / *and* seyn þat soothly she hir self / þat is to seyn 28  
reson / lokith *and* comprehendith by reson of vniuersalite / bothe þat  
that is sensible / *and* þat that is ymaginable / And þat thilke two þat  
is to seyn wit *and* yma[gina]cion ne mowen nat strechchen ne en-  
hansen hem self to knowy of vniuersalite / for þat the knowynge of 32  
hem / ne may exceden ne surmonite the bodyly figures / /Certes of the

<sup>1</sup> gloss: .i. saccis.<sup>2</sup> gloss: quoniam.<sup>3</sup> leaf 171.<sup>4</sup> gloss: quod absurdum est.

knowinge of thinges / men owhten rather yeuen credence to the moore  
 stedefast / and to the moore parfyte Iugement / /In this manere  
 struynghe thanne we þat han strengthe of resonynge / and of  
 4 ymaginynge and of wit / þat is to seyn / bi reson / and by ymagin-  
 acion and bi wit / and we sholde rathir preye the cause of reson /  
 as who seyth than the cause of wit and of ymaginacion / /Semblable  
 thing is it þat the Resoun of mankynde / ne weeneth nat / þat the  
 8 deuyne intelligence bi-holdith or knoweth thinges to comyn / /but ryht  
 as the Reson of mankynde knoweth hem / /forþou arguiste<sup>1</sup> / and seyst  
 thus / þat yif it seme nat to men / þat some thinges han certeyn / and  
 necessarye bytydinges / they ne mowen nat ben wylt byforn certeynly  
 12 to bi-tyden / and thanne nist her no prescience of thilke thinges /  
 and yif we trowe þat prescience be in thise thinges / thanne is ther  
 no thing / þat it ne bideth bi necessite / /but <sup>2</sup>Certes yif we myghten  
 han the Iugement of the dyuyne thoght / as we ben parsoneres<sup>3</sup> of  
 16 Reson / ryht so as we han demyd / þat it bi-houith þat Imaginacion  
 and wit be by-nethe reson / ryht so wolde we demen þat it were  
 ryhtful thing / þat mannes Reson owte to submittent it self / and to  
 ben by-nethe the dyuyne thoght / /for which yif þat we mowen as  
 20 who seyth þat yif þat we mowen / I conseyle þat we enhanse vs in  
 to þe heihte of thilke souereyn Intelligence / /for ther shal Reson wel  
 seen þat / þat it ne may nat bi-holden in it self / and certes þat is  
 this / in what manere the prescience of god seth alle thingis certeins  
 24 and diffinysshed / al thowgh they ne han no certeyn Issues or bitid-  
 ings / /ne this nis non opinion / but it is rather the symplicite of þe  
 souereyn science / þat nis nat enclosed / nor I-shet / within none  
 bowndes

¶ The .5.<sup>th</sup> Metur [margin, leaf 172]

28 **T**he beestis passen bi the Erthes bi ful diuerte figuris for  
 som of hem han hir bodies strawght & crepin in the /dust /  
 and drawen after hem a traas or a forwh / I-kountynued /  
 þat is to seyn / as nadris or snakis / and oother beestis by  
 32 the wandryng lyhtnesse of hir wyngis betyn the wyndes / and ouer-  
 swymmyng the spaces of the longe eyr by moyst fleeynge / and oother

<sup>1</sup> gloss: disseris.

<sup>2</sup> leaf 171, back.

<sup>3</sup> soneres corrected.

bestis gladen hem self to diggen hir traas or hir steppis in the Erthe  
with hir goyng; or with hir feet/ /and <sup>1</sup>to gon eyther bi the greene  
feeldes / or elles to walken vndir the woodes/ /and al be it so þat þou  
seest þat they alle discordyn bi diuerse formes / algates hir faces 4  
enclynnyd heuyeth hir dulle wittes/ /Oonly the lynage of man heuyth  
heyreste his heye heuyd / and stondith lyht with his vp-Ryht body /  
& by-hooldith the erthes vndyr hym/ /and but yif þou erthely man  
wexest yuel owt of thi wit / this figure amonestith the þat axest the 8  
heuene with thy ryhte visage / and hast areysyd thy fore-heuyd to  
beryn vp a heygh thy corage / so þat thy thoght / ne be nat I-heuyed /  
ne put lowe vndyr foote / syn þat thy body is so heye areysed

¶ The 6<sup>th</sup> prose and the laste [margin, leaf 177].

**T**herfore thanne as I haue shewyd a litel her byforn / þat alle 12  
thinges þat is I-wyst / nis nat knownen / by his nature propre /  
but bi the nature of hem þat comprehendēn it / lat vs loke  
now in as mochel as it is leueful<sup>2</sup> to vs / as who seyth / lat  
vs loke now as we mowen / which þat the estat is of the deuyne 16  
substance / so þat we mowen ek knownen what his<sup>3</sup> science is / the  
commune Iugement of alle creaturis resonablis / thanne is this / þat  
god is eterne / Lat vs considere thanne what is eternite ffor certes þat  
shal shewen vs to-gidere the deuyne nature / and the deuyne science / 20  
Eternite thanne is parfytl possession) / and al-to gidere of lyf Inter-  
mynable / and þat shewith moore cleerly / bi the comparison) or  
collacion) of temporel thinges/ /ffor alle thing þat lyueth in tyme it  
is present / and procedith fro preterit in to futuris / þat is to seyn 24  
fro tyme passed in to tyme comyng / ne ther nys nothing estab-  
lysshed in tyme / þat may embracen to-gidere al the space of his lyf//  
ffor certes yit ne hath it nat takyn the tyme of to morwe / and it  
hath lost the tyme of yesterday / and certes in the lyf of this day / ye ne 28  
lyuen no moore but ryght as in the moeuable and transitorye moment//  
• thanne thilke thing þat suffreth temporel condicion) / al though þat  
it neuere bygan to be / ne though it neuere cese for to be / as Aristotle  
demyd of the <sup>4</sup>world / and al though þat the lyf of it be streched 32

<sup>1</sup> gloss: gaudent.

<sup>2</sup> gloss: .i. fas.

<sup>3</sup> gloss: dei.

<sup>4</sup> leaf 177, back.

with infinite of tyme / yit algates nis it no swych thing / þat men  
myhten trowen by ryht þat it is eterne/ /ffor al thogh þat it comprehendeth  
and embrace the space of lyf Infynit / yit algates ne embrasisit  
4 it nat the space of the lyf al to-gidere/ /ffor it ne hat nat the futuris  
þat ne ben nat yit / ne it ne hath no lengere the preterit; þat ben  
I-doone / or I-passed but thilke thing thanne þat hath and comprehendith  
to-gidere al the plente of the lyf Intermynable / to whom  
8 ther ne fayleth nawht of the future / and to whom ther nis nawht of  
þe preterite escapyd nor I-passed / thilke same is I-witnesshed / and  
I-proeued by ryht to ben Eterne/ /and it by-houyth by necessite /  
þat thilke þing be al wey present to hym self / and comptonent / as  
12 who seyt al wey present to hym self / and so mynty þat al be ryht at  
his pleasaunce / and þat he haue al present the Infynyte of the  
moeuable tyme/ /Wher-fore som men trowen wrongfulli þat whan  
they heeren / þat it semede / to plato / þat this world / ne hadde  
16 neuere bygynnyng of tyme/ /ne þat it neuere shal han faylynge//  
they weenen in this manere þat this world be maked coeterne with his  
makere / as who seyth / they weene þat this world and god ben maked  
to-gidere eterne / and þat is a wrongful weenyng/ /ffor oother thing is it  
20 to ben I-lad by lyf intermynable / as plato graunted to the world and  
oother thing is it to embrace to-gydere al the present of the lyf intermynable /  
the whiche thing it is clear and manyfest / þat it is propre to the  
deuyne thoght/ /ne it ne sholde nat semen to vs / þat god is Eldere  
24 panne thinges þat ben I-maked by quantyte of tyme/ /but rather by  
the proprete of his symple nature/ /ffor this ilke infynyt moeuyng of  
temporel thinges / folweth this presentarye <sup>1</sup>estat of lyf vnmoeuable /  
and so as it ne may nat countrefeten it / ne feynen it / ne be euene  
28 lyk to it/ /ffor the inmoeuablete / þat is to seyn þat is in the eternite  
of god / it faileth and falleth in to moeuyng / fro the simplicite of  
the presence of god / and disencresith in to the Infynit quantite of  
future and of preterite/ /and so as it ne may nat han to-gidere al the  
32 plente of the lyf/ /Algates yit / for as moche as it ne cesith neuere  
for to ben / in som manere / it semith som del to vs / þat it folweth  
and resemblith thilke thing þat it ne may nat atayne to ne fullfyllen//  
and byndith it<sup>2</sup> self to som manere presensse of this litel and swyfte

<sup>1</sup> leaf 178.

<sup>2</sup> gloss: .s. mocio temporalis.

Moment<sup>1</sup> / the which presence/ of this lytele and swyfte moment / for þat it berith. a manere ymage / or lyknesse / of the ay dwellynge presence of god / it graunteth to swyche manere thinges as it bitydith to þat it semith hem / as thise thinges han yben / and ben/ /and for 4 þat the presence of swych lytel moment ne may nat dwelle/ /ther-for it rauysshed and took the Infynyte wey of tyme / þat is to seyn bi succession/ /and bi this manere is it I-doone / for þat it sholde contynue the lyf in gooinge / of the whiche lyf / it ne myhte nat embrace 8 the plente in dwellynge/ /and for-thy yif we wollen putten worthi names to thinges and folwen plato / lat vs seye thanne sothly / þat god is eterne / and þat the world is perpetuel/ /thanne syn þat euery Iugement knowith and comprehendith bi his owne nature thinges þat 12 ben subiect / vn to hym/ /ther is sothly to god / al weys / an Eterne and presentarie estat / and the science of him<sup>2</sup> þat ouer-passeth al temporel moeument<sup>3</sup> dwellith in the symplycite of his presence and embraceth and considerith alle the Infynyt spaces of tymes preterit<sup>16</sup> and futures/ /and looketh in his symple knowyng alle thinges of preterit ryht as they weeren I-doone <sup>4</sup>presently riht now/ /yif þou wolt thanne thinken / and auyse the prescience / bi which it knoweth alle thinges / þou ne shalt nat demyn it as prescience of thinges to comyn/ 20 but þou shal demyn it moore ryhtfully / þat it is science of presence / or of Instaunce / þat neuer ne fayleth/ /ffor which it nis nat yclepyd <sup>5</sup>puruydence / but it sholde rather ben clepyd puruyaunce/ þat is establisshed ful fer fro ryht lowe thinges / and byhooldeth from a- 24 fer alle thinges ryht as it weere fro the heye heyhte of thinges/ /why axestow thanne / or why desputestow thanne / þat thilke thinges ben doon bi necessite / whiche þat ben yseyen and knownen bi the deuyne syhte / syn þat forsothe men ne maken nat thilke thinges necessarye 28 which þat they sen ben I-doone in hir syhte / ffor <sup>6</sup>addith thi bi-hooldinge any necessite to thilke thinges þat þou bi-hooldest presente/ /Nay quod I/ /philosophie/ /Certes thanne yif men myhte maken any digne comparison or collacion of þe presence diuine / and of þe presence of 32 mankynde / ryht so as ye sen some thinges in this temporel present / ryht so seth god alle thinges bi his eterne present, /wher-fore this

<sup>1</sup> gloss: instantis.

<sup>4</sup> leaf 178, back.

<sup>2</sup> gloss: .s. dei.

<sup>5</sup> gloss: prouidencia.

<sup>3</sup> gloss: mocio.

<sup>6</sup> gloss: quoniam.

136 *What is future, is necessary, as to God's knowledge, but is free* [BOOK V  
in itself. *There is a Conditional as well as a pure Necessity.* [PROSE 6.

deuyne prescience / ne chaungeth nat the nature ne the proprete of  
thinges / but bi-hooldeth swyche thinges present to hym ward / as  
they shullen bityde to yow ward in tyme to comyn / ne it ne con-  
4 fowndeth nat the Iugement of thinges / but bi O syhte of his thowht /  
he knoweth the things to comyn / as wel neccesarye as nat necces-  
sarye / Ryht so as whan ye seen to-gidere a man walke on the erthe /  
and the sonne arysen in the heuene / al be it so þat ye sen and bi-  
8 holden / þat oon and þat oother to-gidere / yit natholes ye demyn and  
discernen / þat that oon is voluntarye and þat oother necessarie /  
Ryht so thanne the deuyng lookynge by-holdynge alle <sup>1</sup>thinges  
vndyr hym / ne trowblith nat the qualite of thinges / þat ben cer-  
12 teynly present to hym ward / But as to the condicion of tyme / for-  
sothe they ben future / ffor which it folweth / þat this nis non  
opinion but rather a stidefast knowynge I-strengthened by sothnesse /  
þat whanne þat god knoweth any thing to be / he ne vnwot nat that  
16 thilke thing wantith necessite to be / this is to seyn þat whan þat  
god knoweth any thing to bi-tydhe he wot wel þat it ne hath no  
necessite to bityde / and yif þou seyst heere þat thilke thing þat god  
seth to bityde / it ne may nat vnbityde / as who seyth it mot bide //  
20 and thilke thing þat ne may nat vnbityde it mot bityde bi necessite /  
and þat þou streyne<sup>2</sup> me bi this name of necessite / Certes I wol wel  
confessen and by-knowe a thing of ful sad trowthe / but vnnethe  
shal ther any wyht mowe sen it / or come ther-to / but yif þat he be  
24 by-holder of þe deuyne thought / ffor I wol answeren the thus / þat  
thilke thing þat is future / whan it is referred to the deuyne know-  
ynge / thanne is it necessarie / but certis whan it is vndirstondyn in  
his owne kynde / men sen it is owtrely free / and absolut fro alle  
28 necessite / for certes ther ben two maneres of necessite / þat oon  
necessite is symple / as thus þat it bihouith bi necessite / þat alle  
men be mortal or dedly / A noother necessite is condicione / as thus  
yif þou wost þat a man walketh / it bi-houith bi necessite þat he  
32 walke / thilke thing thanne þat any wyht hath I-knowe to be / it ne  
may ben non oother weyes thanne he knoweth it to be / but this  
condicion ne draweth nat with hir thilke necessite symple / ffor

<sup>1</sup> leaf 179.

<sup>2</sup> gloss : astringas.

certes this necessite condicione / the propre nature of it ne maketh  
it nat but the adiection of the condicione maketh it / /ffor no necessite  
ne constreynyth a man <sup>1</sup>to gon / þat goth bi his propre wil / al be it  
so þat whan he goth þat it is necessarie þat he goth / Ryht on this 4  
same manere thanne yif þat the puruyaunce of god seth any thing  
present / than mot thilke thinge ben bi necessite / al though þat it ne  
haue no necessite of his owne nature / /but certes the futuris þat  
bityden bi freedom of Arbitre / god seth hem alle to-gidere present// 8  
thise things thanne yif they ben referred to the deuyne syhte /  
thanne ben they maked necessarye bi the condicione of the deuyne  
knowyng / /but certes yif thilke thinges be consideryd bi hem self  
they ben absolut of necessite / and ne forletyn nat ne cesen nat of the 12  
liberte of hir owne nature / /thanne certes with-owte dowte / alle the  
thinges shollen be doon which þat god wot biforn þat they ben to  
comyn / /but som of hem comyn *and* bityden<sup>2</sup> of free arbitre or of free  
will / þat al be it so / þat they by tyden / yit algates ne leese they 16  
nat hir propre nature in beeynge / bi the which fyrst or þat they  
weeryn I-doone / they hadden power nat to han bityd / Boece / what is  
this to seyn thanne quod I / /þat thinges ne ben nat necessarye bi hir  
propre nature / /so as they comyn in alle maneres in the lyknesse of 20  
necessite / bi the condicione of the deuyne science / philosophie / this  
is the difference quod she / þat tho thinges þat I purposede the a  
lytel her byforn / þat is to seyn the sonne arysyng / and the man  
walkyng / þat ther whiles þat thilke thinges ben I-doone / they ne 24  
myhte nat ben vndoone natheles þat oon of hem or it was I-doone / it  
houyd by necessite þat it was I-doone / but nat that oother / Ryht so  
is hit heere þat the thinges þat god hath present / with-owte dowte  
they shollen ben / but som of hem descendith of the nature of thinges 28  
as the sonne arysyng / and som descendith of the powere of the  
doeres as the man walkyng / thanne seyde I no wrong / þat yif þat  
thise thinges ben referryd to the deuyne knowyng <sup>3</sup>thanne ben they  
necessarye / and yif they ben considerid by hem self thanne ben th[e]y 32  
absolut fro the bond of necessite / riht so as alle thinges þat apierith  
or shewith to þe wittes / yif þou referre it to reson / it is vniuersel / and

<sup>1</sup> leaf 179, back.<sup>2</sup> gloss : profiscuntur.<sup>3</sup> leaf 180.

yif þou referre it or loke it to it self / than is it singular / but now  
yif þou seyst thus / þat yif it be in my power to chaunge my purpos /  
than shal I voyde the puruyaunce of god / whan þat perauenture  
4 I shal han chaunged the thinges þat he knoweth byforn/ /thanne shal  
I answer the thus/ /Certes þou mayst wel chaungen thy purpos / but  
for as mochel as the present sothnesse of the deuyne puruyaunce / bi-  
holdeth þat þou mayst chaunge thy purpos / and wheyther þou wolt  
8 chaunge it or no / and whyderward þat þou torné it þou ne mayst nat  
eschuen the deuyne prescience / ryht as þou ne mayst nat fleen the syhte  
of the presente eye / al thowh þat thou torné thy self bi thi free wyl /  
in to diuerse accions / but þou mayst seyn ayein / how shal it thanne  
12 be / shal nat the deuyne science be chaungyd bi my disposicion /  
whan þat I wole O thing now / and now a noother/ /and thilke  
prescience ne semyth it nat to entrechaunge stowndes <sup>1</sup>of knowyng /  
as who seyth ne shal it nat seme to vs / þat the deuyne prescience  
16 entrechaungeth hise diuerse stowndes of knowyng / so þat it knowe  
sum tyme O thing and som tyme the contrarie / No forsothe quod I//  
ffor the deuyne syhte<sup>2</sup> renneth to-forn and seth alle futures / and  
clepith hem ayein / and retorneth<sup>3</sup> hem to the presence of his propre  
20 knowinge / ne he ne entrechaungeth nat so as þou weenest the  
stoundes<sup>1</sup> of for-knowyng / as now this /now þat / but he<sup>4</sup> ay dwell-  
yng comth by-forn / and embraseth at o strook alle thy mutacionis /  
and this presence to comprehendon / and to sen alle things god /  
24 ne hath nat taken it of the bitydinge of thinges to come / but of his  
propre symplicite/ /and her-bi is assoyled thilke thing þat þou puttest  
alitel her byforn/ /þat is to seyn / þat it is vnworthy thyng to seyn//  
5 þat owre futures yeuyn cause of the science of god/ /ffor certes this  
28 strengthe of the deuyne science / which þat embraceth alle thinges bi  
his presentarye knowinge / establisseth manere to alle thinges / and it  
ne oweth nawht to lattere<sup>6</sup> thinges / and syn þat thise thinges ben thus /  
than is ther freedom of arbitre / þat dwelleth hool and vn-wemmyd  
32 to Mortal men / ne the lawes ne purposen nat wykkedly Medes and  
peynes to þe wyllinges of men / þat ben vnbownden and quite of all  
necessite/ /and god byholdere and for-witere of alle thinges dwelleth

<sup>1</sup> gloss: vices.<sup>4</sup> gloss: .s. deus.<sup>2</sup> gloss: intuitus.<sup>5</sup> leaf 180, back.<sup>3</sup> gloss: retorques.<sup>6</sup> gloss: posterioribus.

a-boue / and the present eternite of his sihte renneth alwey with the  
diuerse qualite of owre dedes / despensynge and ordeynynge Meedes  
to goode men / and torment to wykkedmen/ /ne in ydel ne in veyn  
ne ben ther nat put in god / hope and preyeres / þat ne mowen ne 4  
ben vnspedful ne with-owte effect whan they ben ryhtful//withston  
thanне and eschue þou vices/ / worshipe and loue þou vertuus / areys  
thy corage to ryhtful hopes / yilde þou humble preyeris a heygh/  
Gret necessite of prowesse and vertu is encharged and commaunded 8  
to yow yif ye nyl nat dissimulen//syn þat ye workyn and doon þat  
is to seyn / yowre dedes / or yowre workes by-forn the eyen of þe Iuge  
þat seth and demyth alle thinges/ /To whom be goye & worshipe bi  
Infynyt tymes / A. M. E. N.

12

**Explicit expiceat ludere scriptor eat  
ffinito libro sit laus et gloria Christo  
Corpore scribentis sit gratia cunctipotentis**



## GLOSSARIAL AND GENERAL INDEX.

By W. M. WOOD.

Abayssen, 113/26, to be abashed, dismayed.	Adden, 65/16, add.
Abaysshed, 3/20, abashed.	Adieccion, 137/1, addition.
Abayst, 84/14, abashed.	Adrad, 30/8, in fear, afraid.
Abieth, 85/26, suffers.	Adressyngē, 126/28, directing, controlling.
Ablinge, Abylynge, 16/32, 69/1, enabling.	A fer, 54/20, afar.
Abood, 50/3, abode.	Affryke, 42/2, Africa.
Aboven, 2/21, above.	Agamenon, 114/12, Agamemnon.
Abreggyngē, 117/11, curtailing.	Agast, 30/9, 59/21, 60/3, 84/1, aghast, afraid, frightened.
Abyde, 3/21, to wait.	Agasten, 84/16, to frighten.
Abydynge, 25/32, expecting.	Agastyth, 109/22, terrifies, frightens.
Abyen, 97/27, suffer.	Agoon, 54/33, ago.
Abyest, 27/11, sufferest, endurest.	Agreable, 32/33, 62/22, pleasant, sweet.
Achademicis, 3/12, Grecian schools, or academies.	Agrysen, 5/28, to be afraid, dread.
Achat, 9/8, purchase.	Agryseth, 16/27, dreadeth.
Achelows, 115/7, Achelous.	Agrysyst, 21/2, dreadest.
Achemenie, 117/24, Achemenia.	A heygh, 133/10, on high.
Acheved, 11/15, achieved, accomplished.	Ajudged, 9/20, adjudged.
Achoken, 32/29, choke.	Akkornes, 95/26, acorns.
Acomplyse, 72/19, accomplish.	Aknowe, 10/20, 96/10, acknowledged.
Acomplyssed, 105/33, accomplished.	Albyn, 9/21, 11/30, a Consul at Rome.
Acordable, 49/9, agreeing.	Alciadiades, 63/24, Alcibiades.
Acordaunce, 111/23, agreement.	Alder fayrest, 68/17, fairest of all.
Acordaunt, 12/2, agreeing, unanimous.	Alderfirst, 5/29, first of all.
Acorde, 67/30, accord.	Aldermost, Aldermoost, 97/10, 122/27, most of all.
Acordy, 110/8, agree.	Alderworst, 122/26, worst of all.
Acodyn, 53/17, live in accord.	Algates, Allegates, 12/9, 53/17, 63/29, yet, nevertheless.
Accountest, 33/7, accounted.	Allegged, 96/20, alleviated.
Accountynge, 4/4, calculation.	Allone, 74/9, alone.
Acoyede, 26/2, soothed, quieted.	Almest, 84/30, almost.
Active life, the, 2/21.	
Actorros, 45/23, authors.	
Acusor, 57/5, informer.	

- Al owterly, 85/17, utterly.  
 Altorenden, 110/10, tear all in pieces.  
 Alwey, 56/8, away.  
 Alyaunce, 110/7, alliance.  
 Alyene, 18/6, to alienate.  
 Alyter, 98/29, a little.  
 Amenused, 9/1, diminished.  
 Amenuseth, 11/34, lessened, diminisheth.  
 Amenysset, 27/32, diminished.  
 Amesureth, 21/16, measureth.  
 Amoeved, Amoved, 2/31, 15/3, moved.  
 Amonestith, 133/8, admonisheth.  
 Amonestyng, 115/28, admonition, exhortation.  
 Amonges, 41/10, amongst.  
 Amonicion, 7/25, admonition.  
 Amynystryth, 105/26, administers.  
 Anaxogore, 6/18, Anaxagoras.  
 Ancre, 28/9, 39/6, anchor.  
 Anguisseth, 62/20, tormenteth.  
 Angwissos, 28/19, anxious, sorrowful.  
 Angwyssh, Angwysshe, 28/26, 62/2, grief, misery, anguish.  
 Angwyssos, 66/25, anxieties.  
 An hegh, 119/12, on high.  
 Anoy, 84/16, annoying.  
 Anoye, 28/15, be not grieved, sorry.  
 Anoyeden, 110/16, annoy.  
 Anoyos, 3/30, 14/19, annoying, hurtful.  
 Anouslyn, 63/5, dangerously, hurtfully.  
 Answery, 94/1, answer.  
 Antheus, 115/12, Antæus.  
 Antonius (Caracalla), 59/28.  
 Aparaileth, 4/9, adorneth.  
 Aparaylementus, 34/16, clothing, ornament.  
 Apareylen, Aparelyn, 11/11, 23/11, apparel.  
 Aparayles, 92/11, apparel.  
 Aparseyvede, 81/14, perceived.  
 A partienyth, 84/33, appertaineth.  
 A passed, 31/28, passed away.  
 A payed, 32/28, pleased, satisfied.  
 A payred, 16/8, impaired.  
 A paysede, 115/13, appeased.  
 Apeeren, 4/9, appear.  
 Aperceyvyd, 10/1, apperceived.  
 Apermanides, 83/15, Parmenides.
- Apertenien, 57/10, appertain.  
 Apertly, 11/1, 70/16, plainly.  
 Apetid, 76/19, appetite.  
 Aposyd, 15/33, opposed.  
 Aprentyd, 129/23, emprinted.  
 Apresse, 39/28, oppress.  
 Aproche, 19/16, 112/32, 123/20, approach.  
 Apurgynge, 99/1, a purging.  
 Aqyylon, 16/28, 26/30, the wind.  
 Arayseth, 92/18, raiseth.  
 Arbitre, 119/28, 121/7, will, free will.  
 Archadie, 95/21, Arcadia.  
 Arcturus, Arctour, 14/13, 103/7, the star.  
 Ardaunt, 94/28, ardent.  
 Aresten, 21/34, to stop, arrest.  
 Aretten, 27/12, ascribe to, impute to.  
 Areysen, 86/21, rise.  
 Areysyd, 133/9, raised.  
 Aristotile, Arystotele, Arystotulis, 63/21, 116/33, 133/31, Aristotle.  
 Armures, 4/21, 35/18, 92/14, armour, arms.  
 Arpiis, 115/1, the Harpies.  
 Arraced, 6/11, 18/6, 77/21, 117/31, to tear, separate.  
 Arthow, Artow, 4/23, 7/21, 32/19, art thou.  
 Arwys, 115/1, arrows.  
 Arysith, 111/26, arises.  
 Arysynges, 14/3, 43/16, 103/12, risings.  
 Aryve, 39/6, come on shore.  
 Aryvede, 95/10, brought on shore.  
 Asayle, 37/39, to assail.  
 Ascapyn, 98/17, escape.  
 Asemble, 62/30, gather together, amass (money).  
 Aspere, 21/26, 63/6, sharp, rough.  
 Aspre, 48/19, sharp.  
 Asprenesse, 98/34, sharpness.  
 Assaied, 28/34, essayed.  
 Assaye, 17/4, test.  
 Assaye, 19/1, say.  
 Assoyled, 138/25, absolved.  
 Assoylen, 116/2, 120/6, to absolve, pay, dissolve.  
 Assyngned, 110/24, assigned.  
 Ast, 18/20, hast.  
 Asthonynge, 4/24, astonishment.  
 Astoned, 3/20, 49/16, astonished.  
 Astonyd, 95/3, stupid.

- Astonyenge, 102/26, astonishment.  
 Astronomy, 4/4.  
 Ataast, 20/18, taste.  
 Atayne, 7/2, 29/3, to reach, attain.  
 Ataynt, 20/32, 54/32, attained.  
 Atempraunce, 107/27, tempering, temperament.  
 Atempre, 48/13, moderate.  
 Atempre, 19/21, modest.  
 Atempreth, 4/8, 14/8, 111/23, moderating, tempering.  
 Atemprynge, 126/28, controlling.  
 Ateynith, Atteyneth, 90/15, 46/24, attaineth.  
 Athenes, Athenis, 15/13, 129/14, Athens.  
 Atre, 54/7, a tree.  
 Attrides, 114/12, Atrides.  
 Atwyne, 77/18, in two.  
 Auctorite, 3/20, authority.  
 Auncestris, 61/13, ancestors.  
 Auster, 19/6, 26/28, the cold wind.  
 Autompne, Autumpne, 4/10, 14/11, autumn.  
 Avalen, 111/27, fall down.  
 Avaunsed, 28/15, advanced, furthered.  
 Avauntede, 1/21, boast.  
 Avauntynge, 11/33, boasting.  
 Aventros, Aventuros, 18/28, 27/14, fortuitous.  
 Aventure, 13/6, event.  
 Averyce, 56/6, 94/28, avarice.  
 Ayse, 135/20, consider, advise.  
 L. Itaque si praesentiam [prae-scientiam other MSS.] pensare uelis qua cuncta dinoscit.  
 Awayte, 63/5, snares.  
 Awaytor, 94/32, one who lies in wait.  
 Awht, 73/16, ought.  
 Axed, 9/15, asked.  
 Axestow, 10/12, 18/10, askest thou.  
 Ay, 39/55, ever.  
 Ay dwellynge, 135/2, ever-dwelling.  
 Ayeins, Ayenis, 5/32, 6/9, 77/1, against.  
 Ayeinward, 29/13, on the contrary, on the other hand.  
 Ayeyn, 99/17, again.  
 Bachus, 16/30, 35/6, Bacchus, the god of wine.
- Bar, 2/28, 26/3, bore.  
 Barayne, Bareyne, 21/31, 90/18, barren.  
 Baren me an hand, 12/18, accuse me falsely.  
 Basilicis, 9/28, one of Boethius's accusers.  
 Basynnes of bras, 103/17, cymbals.  
 Basyns, 103/21, basins.  
 Bataylen, 11/22, 113/6, to war, to do battle.  
 Beemes, 5/13, 61/23, beams.  
 Beeryn, 109/10, bear.  
 Behated, 58/22, hated.  
 Ben, 11/2, been.  
 Ben, 62/22, bees.  
 Beneme, 29/30, deprive of, take away.  
 Bere, 111/15, the Bear, i.e. the Polar star.  
 Beren, Beryn, 57/1, 133/10, bear.  
 Besekyn, 123/20, beseech.  
 Bestys, 62/10, beasts.  
 Bet, 24/29, be.  
 Bet, 39/15, 49/17, better.  
 Beternesses, 29/17, bitternesses.  
 Betith, 5/11, beateth.  
 Bihetist, 87/20, promised.  
 Bisegyd, 95/22, besieged.  
 Bittre, 6/25, bitter.  
 Blake, 19/5, 79/8, black.  
 Blases, 103/22, blasts.  
 Blawndyssyng, 20/13, 23/13, 84/6, flattery, blandishment.  
 Bleched, 37/15, bleached.  
 Blemished, 13/3, abused.  
 Blende, 19/17, blind.  
 Blysfulness, 29/6, happiness.  
 Blysse, 26/7, blessings.  
 Blyssed, 37/43, blessed.  
 Blythenesse, 25/27, joyfulness.  
 Boch, 56/25, botch, blain, sore.  
 Bodith, 111/20, foretelleth.  
 Boekys, 15/29, books.  
 Boere, Boor, 95/16, 115/15, boar.  
 Boetes, 103/10, the star Boötes.  
 Bole, 63/14, bull.  
 Boot, 41/27, did bite.  
 Bordure, 2/20, border, hem.  
 Borias, Boryas, 5/10, 14/11, Boreas.  
 Bossel, 9/9, bushel (a corn measure).  
 Bosses, 50/24, bushes, weeds.  
 Boston, 61/27, to boast.  
 Botme, 7/9, 19/8, bottom.

- Bowhte, 9/9, bought.  
 Bownte, 39/7, 73/23, goodness.  
 Bowntes, 12/13, 27/28, good qualities, kindnesses.  
 Bowonte, 83/5, bounty.  
 Boylynge tempes, 26/31.  
 Brende, 84/2, 115/7, burnt.  
 Brenne, 12/7, to burn.  
 Brennyng, 43/23, burning.  
 Brennyng, 2/5, shining.  
 Brode, 34/14, broadly, plainly.  
 Brode shewyng, 47/5, vast expanse.  
 Brotel, 63/11, brittle.  
 Browht, 78/23, 129/16, brought.  
 Brutel, 31/10, brittle, fragile.  
 Brutelnesse, 40/1, brittleness, frailty.  
 Brutus, 47/15.  
 Brwtel, 63/9, brutal, bestial.  
 Bryddes, Brydys, 95/5, 115/1, birds.  
 Brydls, Brydul, 15/17, 49/7, bridles, curbs.  
 Brykes, 64/10 [Addit. MS. 10,340  
     ‘Crikes,’ creeks], A.-Sax. *bryce*,  
     E. E. *bruche*, *briche*, break, breach.  
 Brystelede, 115/15, bristly.  
 Busirides, 41/33, Busiris.  
 Bybled, 53/26, covered over with blood.  
 Bydewith, 111/30, watereth.  
 Bydolven, 117/5, buried.  
 Byen, 9/5, 27/23, buy.  
 Byfallen, Byfallyn, 5/28, 20/16, been fallen.  
 Byfille, 8/8, befall.  
 Byforn, 9/20, 21/5, before.  
 Bygyled, 16/24, 67/13, beguiled.  
 Bygynge, 112/10, beginning.  
 Bygynnere, 116/24, beginner.  
 Byhest, 116/2, promise.  
 Byheten, 54/30, promise.  
 Byhetyng, 48/5, promising.  
 Byhoveth, 7/23, behoveth.  
 Byhyhten, 55/16, 67/10, promised.  
 Byhynde, 84/27, behind.  
 Byknowen, 70/34, 113/24, acknowledge.  
 Bylde, 30/30, build.  
 Byleeven, 46/27, believe.  
 Byleevest, 18/27, believest.  
 By names, 66/7, additional names.  
 Bynethe, 34/3, beneath.  
 Bynomēn, 55/18, taken from.  
 Bynamyth, 93/11, taketh away.
- Byrafte, Byrefte, 52/22, 114/31, bereft.  
 Byreven, 62/30, bereave.  
 Byrthe, 61/22, birth, origin.  
 Byryht, 73/22, by right.  
 Bysechen, Byslechen, 63/1, 68/4, beseech.  
 Bysien, 4/5, to trouble.  
 Bysowhte, 84/12, besought.  
 Byspetten, 57/22, defouled.  
 Bystowed, Bystowyd, 15/31, 83/22, bestowed.  
 Bysyen, 101/26, trouble.  
 Bysynesse, 56/15, labour, toil.  
 Bytakest, 21/27, entrustest.  
 Bytwene, Bytwyen, 25/31, 39/1, between.  
 Bytwixen, 2/23, betwixt.  
 Bytydde, Bytyde, 55/3, 109/17, happened.  
 Bytydden, 121/12, befall.  
 Bytydeth, 13/4, 20/15, betides, happens.  
 Bytydyng, 116/14, happening.  
 Bytyng, 50/7, biting, sharp.  
 Bytyng, 56/15, heavy, severe.  
 Bytyngly, 46/21, sarcastically.  
 Bywaylen, 23/29, bewail.  
 Bywepte, 114/24, wept for.  
 Byweptest, 17/15, bewept.  
 Byweyledest, 17/15, bewailedst.  
 Byweyleth, 95/29, bewaileth.
- Calyope, 84/9, Calliope.  
 Cankyr, 16/20, 22, Cancer.  
 Canyos, Canyon, 6/20, 11/6.  
 Carayne, 91/1, carcase, corpse.  
 Cariages, 9/2, taxes.  
 Caste, 28/28, chaste.  
 Castete, 25/18, chastity.  
 Catoun, Caton, 47/16, 108/19, Cato.  
 Catullus, 56/24.  
 Caucasus, 45/4, the mountain.  
 Caudencius, 9/31, one of Boethius’s accusers.  
 Caytyf, 13/16, 90/20, a wretched man.  
 Celebrable, 114/29, commendable, noted.  
 Celere, 23/33, cellar.  
 Centauris, 114/30, Centaurs.  
 Ceptre, 2/29, 43/19, sceptre.  
 Cerberus, 84/13, 115/3, the porter of hell.

- Certein, Certeyn, 132/10, 23, certain.  
 Certes, 10/5, truly.  
 Cesen, 57/29, cease.  
 Chalengede, 41/10, claimed.  
 Chariets, 126/29, carts, carriages.  
 Charyes, 92/13, chairs.  
 Charyettes, 26/21, chariots.  
 Chastysen, 112/22, to chastise.  
 Chaucer's poems, "The Former Age," 36; and "Fortune," 38.  
 Chayer, 13/29, 25/29, chair, seat.  
 Cheere, 3/16, 7/17, face, countenance.  
 Cheryce, 37/22, cherish.  
 Chesen, 59/28, choose.  
 Chesith, 130/5, chooseth.  
 Cheyne, 118/10, chain.  
 Chorus, 5/7, 103/22, the wind.  
 Chymynees, 7/10, furnaces.  
 Chynnyng, 17/27, cleft, chink. L. 'hiante ualli robore.' [Addit., MS. 10,340 schynnyng, shining ?]  
 Chyrkyng, 16/26, groaning.  
 Cicero's *Book of Divination*, 125/6.  
 Circo, 25/32, circus.  
 Cirtes, 95/12, Circé.  
 Clarre, Clarree, 35/7, 36/16, a kind of wine.  
 Claryoun, 35/17, trumpets.  
 Cleere, 19/9, bright.  
 Cleernesse, 26/20, brightness.  
 Cleple, 10/21, call.  
 Clepist, 104/6, askest.  
 Clepyn, 2/34, call.  
 Clepyst, 29/9, callest.  
 Cler, 31/5, serene.  
 Cleven, 28/9, stick, cling, adhere.  
 Clowdeles, 87/3, cloudless.  
 Clowmbyn, 45/3, climbed, ascended.  
 Clowtes, 6/10, pieces of torn clothes.  
 Clyfte, 101/9, fissure, cleft.  
 Clymbyn, 2/25, climb.  
 Clyveth, 79/22, clingeth.  
 Clyvynge, 41/22, 105/9, cleaving, sticking.  
 Coempcion, 9/7, coemption.  
 Coeterne, 134/17, coeternal.  
 Coeveryn, 23/10, cover, obscure.  
 Collacions, 97/20, collations.  
 Collation, 128/29, comparison.  
 Combryd, 74/10, troubled.  
 Coinen, 50/25, grow up.  
 Committ, 12/10, convicted.
- Commoevede, 84/11, moved.  
 Commoevynge, 7/8, moving.  
 Compaignie, 56/16, company.  
 Comparysoned, 45/32, compared.  
 Compayne, 9/13, Campania.  
 Compleyde, 3/25, complained.  
 Complyssen, 96/24, accomplish.  
 Compotent, 134/11, having the mastery.  
 Compowne, 68/15, to compose.  
 Compownen, 73/5, compose, form.  
 Comprendyd, 4/3, comprehended.  
 Comunalitees, 8/6, commonwealths.  
 Comune, 11/28, common.  
 Comyn, 1/9, 14/8, come.  
 Condicionel, 136/30, conditional.  
 Condysyn, 33/27, condition.  
 Confederacie, 41/26, conspiracy.  
 Confuse, 103/2, confused.  
 Confwndeth, 18/34, confoundeth.  
 Confwndyd, 18/16, confounded.  
 Congregasyn, 56/26, collection.  
 Coningaste, 8/25, Conigastus.  
 Conjecte, Conjecten, 17/20, 73/15, conjecture.  
 Conjecteth, 120/23, conjectures.  
 Conjoigned, 57/11, conjoined.  
 Conjuncsion, 80/4, union.  
 Conjuracion, 11/8, 41/25, conspiracy.  
 Conseite, 70/7, opinion.  
 Consequens, 65/33, consequence.  
 Consoler, 9/16, councilor.  
 Constreynde, 2/10, contracted.  
 Constreynyth, 116/20, restraineth, governeth.  
 Consulers, 40/26, consuls.  
 Consumpte, 47/19, consumed.  
 Contemplative life, the, 2/22.  
 Contienen, 90/31, contain.  
 Contieneth, 128/16, containeth.  
 Contrarios, 13/15, adverse.  
 Contraryen, 119/20, to be opposed to, adverse to.  
 Contre, 29/10, contrary.  
 Contumacion, 110/6 [? continuation].  
 Convenient, 107/34, fit, convenient.  
 Convict, 12/15, convicted.  
 Cop, 30/30, top, summit.  
 Corage, 4/20, 7/21, 12/21, 53/27, 70/8, mind, spirit, courage.  
 Coribandes, 103/19, name of people who think the moon is enchanted when she is eclipsed.

- Coriged, 97/30, corrected.  
 Corigit, 113/4, correcteth.  
 Corolarye, 72/2, 93/23, corollary.  
 Corompen, 77/15, corrupt.  
 Corone, Coronue, 72/2, 93/1, crown.  
 Coroumpyng, 81/13, corruption.  
 Corsed, 36/27, cursed.  
 Corsesnesse, 71/10, cursedness.  
 Corumpe, 75/27, 114/4, to become corrupt.  
 Corupsyun, 56/26, corruption, fetid matter.  
 Cosynes, 83/24, cousins.  
 Countrefeten, 134/27, to counterfeit.  
 Coupable, 5/23, guilty.  
 Coveiteden, 40/27, coveted.  
 Covenable, 76/21, 77/13, fit, convenient.  
 Covertoures, 92/11, 124/12, coverings.  
 Coveryht, 20/33, covereth.  
 Covetise, Covetytise, Covetytysse, 9/18, 12/19, 23/15, 56/12, covetousness.  
 Coveyten, 47/8, covet.  
 Covynes, 13/20, deceits, collusions, Cowched (printed 'towched'), 23/34, laid, set. L. jacere.  
 Cowpeled, 124/3, coupled.  
 Cowth, 16/4, known.  
 Coyn, 36/20, money.  
 Creat, 78/6, created.  
 Crepin, 132/29, creep.  
 Cresus, 23/23, Crœsus, the king of the Lydians.  
 Crop, 54/7, top.  
 Cruwel, Crwel, 1/15, 84/5, cruel.  
 Crwelte, 10/5, cruelty.  
 Cryed, 9/11, decreed.  
 Curacion, 17/6, cure.  
 Cure, 28/3, care.  
 Cyprian, the accuser of Albinus, 9/22.  
 Cyrus, the king, 23/23.  
 Cyte, 51/2, seat.  
 Cytessenis, 15/15, citizens.  
 Dalf, 35/23, 117/4, dug, delved.  
 Dampnacion, 10/8, condemnation.  
 Dampned, 12/12, condemned.  
 Damysel, 20/23, damsels.  
 Dar, 26/18, dare.  
 Darsthow, 32/16, darest thou.  
 Dartes, 102/4, weapons.
- Daunten, 60/10, subdue.  
 Dawntede, 114/30, subdued.  
 Debonayre, Deboneyre, 14/9, 48/4, gentle.  
 Debonayrely, 95/20, mildly.  
 Deceyvable, 63/28, deception.  
 Deceyvable, 60/18, deceptive.  
 Decorat, 57/1, Decoratus, a buffoon and informer.  
 Decretus, 10/23, decrees.  
 Dede, 43/14, dead.  
 Dede, 36/28, did.  
 Deef, 1/15, deaf.  
 Deepliche, 124/32, deeply.  
 Deere, 25/14, dear.  
 Deeyn, 111/18, to dye.  
 Defaute, 11/14, fault, defect.  
 Defendowr, 77/2, defender.  
 Defeted, 20/1, enfeebled, weakened.  
 Defaunte, 90/1, default.  
 Defendeth, 46/27, forbiddeth.  
 Deffendyd, 28/8, forbidden.  
 Deffenysshe, 116/13, defines.  
 Deffyned, 52/14, defined.  
 Defulte, 44/32, difficulty.  
 Defowled, 12/18, 115/7, defiled.  
 Defowlens, 57/22, defile.  
 Defowlyth, 54/4, defoulenth.  
 Degrees, 2/23, steps.  
 Delices, Delyces, 26/3, 53/12, 62/5, 63/8, delights, voluptuousness, pleasures.  
 Delitable, 20/18, delectable.  
 Delitably, 85/6, delightfully.  
 Delites, Delycys, 62/1, 66/22, delights.  
 Delvere, 117/14, a digger.  
 Delye, 2/14, thin, fine.  
 Demestow, 10/17, dearest thou.  
 Dempne, 39/17, condemn.  
 Denoyed, 69/22, 81/8, denied.  
 Deniestow, 100/14, deniest thou.  
 Dep, 79/10, deep.  
 Departen, 117/27, separate.  
 Departyd, 19/13, separated.  
 Depnesse, 3/27, depth.  
 Deppere, 17/20, 24/31, deeper.  
 Dereworthe, 21/9, 28/6, precious.  
 Derked, 2/19, darkened.  
 Derken, Derkin, 93/28, 118/31, obscure, darken.  
 Descovereth, 5/12, discovered.  
 Descretion, 73/1, discretion.  
 Descryven, 78/20, describe.  
 Discussed, 5/3, dispersed, scattered.

- Desdaign, 56/23, disdain.  
 Desermen, 7/15, disarm.  
 Desertus, 13/6, deserts.  
 Desiringes, 19/3, desires.  
 Desordene, 24/20, inordinate.  
 Despendyn, 31/16, spend, expend.  
 Desputen, 129/15, dispute.  
 Despyce, 30/29, despise.  
 Despyseth, 47/12, despises.  
 Dessendit, 91/9, descends.  
 Desseveraunce, 75/31, separation.  
 Desseyvable, 47/28, deceivable.  
 Desseyvered, 93/6, dissevered.  
 Desseyvesthow, 82/24, deceivest thou.  
 Desseyvyed, 4/29, 17/24, 26/2, 74/10, deceived.  
 Destemprance, 77/1, severity.  
 Destorbed, 10/15, hindered, prevented.  
 Destorbeth, 77/33, disturbs.  
 Destrat, 63/6, distracted.  
 Destreyned, 42/25, constrained, bound.  
 Destynable, 111/2, destined.  
 Destynal, 105/20, fatal.  
 Destyne, 105/4, destiny, fate.  
 Determenye, 99/2, determine.  
 Deth, 1/13, death.  
 Devynyte, 7/31, divinity.  
 Devyson, 65/3, division.  
 Deyed, 35/18, dyed, coloured.  
 Deyen, 30/17, 35/9, die.  
 Diffinissed, 91/17, defined.  
 Digne, 30/1, 135/31, worthy, just.  
 Digneliche, Dignely, 42/11, 70/1, worthily.  
 Dignete, 12/16, dignity.  
 Diogenes, 37/5.  
 Dirked, 5/8, darkened.  
 Dirknesse, 2/18, darkness.  
 Discordable, 111/22, discordant.  
 Discorden, 74/1, 107/23, disagree.  
 Discordinche, 53/16, disagreeing, discordant.  
 Discours, 128/29, judgment, reason.  
 Disdaignen, 113/26, to disdain.  
 Disencresith, 134/30, decreaseth.  
 Dishert, 87/26, desert.  
 Disordenaunce, 116/20, disorder.  
 Disponede, 80/28, disposed.  
 Disponith, 105/3, disposseth.  
 Dispoylynge, 114/31, spoil, prey.  
 Disputacion, 116/11, disputation.
- Dissertes, 122/34, deserts.  
 Dissimulen, 139/9, to dissemble.  
 Dissimuloure, 38/23, dissemler.  
 Dissipule, Dyssyple, 62/18, 68/3, disciple.  
 Distemperaunce, 90/23, intemperance.  
 Distempre, 94/34, intemperate.  
 Distingwed, 32/19, distinguished.  
 Dite, 23/31, 60/20, ditty, play, tragedy.  
 Divers, 70/31, diverse.  
 Diversly, 19/11, going by different routes.  
 Dolve, 117/8, should dig.  
 Domes, 107/22, judgments.  
 Domesman, 43/14, judge.  
 Domesthow, 18/19, knowest thou.  
 Don, 3/22, do.  
 Doom, 118/14, judgment.  
 Dowblede, 84/10, doubled.  
 Dowhlenesse, 37/33, duplicity.  
 Dowble vysage, 20/32, two-facedness.  
 Dowgter, 28/32, daughter.  
 Dowmb, 4/27, dumb.  
 Dowtest, 17/21, doubtest.  
 Dowtos, Dowtous, Dowtows, 2/9, 20/32, 48/22, 73/9, doubtful, doubted.  
 Drawestow, 125/23, drawest thou.  
 Drawht, 111/8, draught.  
 Drede, 59/16, dread.  
 Dredeles, 83/32, fearless.  
 Dredful, 95/1, timid.  
 Dressinge, 107/10, directing, ordering.  
 Dressyth, 110/32, directeth.  
 Dreynt, Dreynte, 1/18, 3/27, 114/25, 115/8, drowned, drenched.  
 Dronken, Dronkyn, 35/12, 95/25, drank.  
 Drowh, 8/33, drew.  
 Dryf, 19/15, drive.  
 Dulleth, 3/28, to become dull.  
 Durablete, 78/2, durableness.  
 Duren, 58/4, 76/13, 77/6, endured, to last.  
 Dureth, 58/30, endureth.  
 Dusked, 2/18, dusky.  
 Dwwe, 14/17, due, orderly.  
 Dwnelly, 14/19, duly.  
 Dydalus, 82/25, Daedalus.  
 Dyffynysseed, 69/17, defined.

- Dylsyos, 24/31, delicious.  
 Dyomedes, 115/5, Diomede.  
 Dyrk, 65/19, dark.  
 Dyrke, 60/16, evil, wicked.  
 Dyrked, 3/19, darkened.  
 Dysmaye, 24/5, dismay.  
 Dyspeyre, 20/7, despair.  
 Dvydyd, 105/14, divideth.  
 Dvynenge, 122/8, divination.  
 Dvvynor, 122/8, diviner.
- Eched, 60/27, increased.  
 Echynnys, 64/16, sea-urchins.  
 Eclypsee, 103/19, eclipse.  
 Eftsones, 54/10.  
 Egal, 47/14, equal.  
 Egaly, 122/4, equally, evenly.  
 Egalyte, 29/14, equality, evenness  
     (of mind).  
 Egge, 36/19, edge.  
 Egre, 16/19, 35/17, sharp, eager.  
 Egreatable, 29/14, goodwill.  
 Egren, 109/29, urge, excite.  
 Ek, 27/32, 37/36, also.  
 Elde, 1/9, old age.  
 Elden, 44/1, become aged.  
 Eldere, 70/15, 134/24, older.  
 Eldres, 40/27, 61/27, forefathers.  
 Eldyr fadyr, 28/2, grandfather.  
 Eliaticis, the school of, 3/12.  
 Elles, 17/9, else.  
 Elyne, 114/16, Helen.  
 Embelysed, 32/15, embellished,  
     adorned.  
 Empierce, 37/25, empress.  
 Emprienteid, 130/31, imprinted.  
 Emtd, 2/7, exhausted.  
 Enander, 115/13, Evander.  
 Enbasshinge, 86/1, a debasing.  
 Enbracest, 32/21, embracest.  
 Enbraseth, 128/15, embraceth.  
 Encharged, 139/8, imposed.  
 Enchaunteresse, 95/31, enchantress.  
 Enclynynge, 79/4, embracing.  
 Encres, 13/4, increase.  
 Endamagen, 9/13, damage.  
 Enditen, 1/3, to indite.  
 Endyd, 98/31 [dedid = made dead,  
     in Dr. Morris's edition].  
 Enformasyoun, 20/15, instruction.  
 Enformedest, Enformyd, 6/23, 8/2,  
     informed, instructed.  
 Enforseth, 20/5, desireth.  
 Engendred, 27/3, begotten.
- Enhanseth, 22/9, exalteth.  
 Enhawsen, 94/19, advance, exalt,  
     enhance.  
 Enlaced, 62/28, 115/30, entangled,  
     intertwined, perplexed.  
 Enlaceth, 7/18, bindeth.  
 Enoynted, 24/29, anointed.  
 Enpeyren, 93/28, 108/27, impair.  
 Enpoysonynge, 6/18, poisoning.  
 Enpreynted, 129/20, imprinted.  
 Ensaumple, 4/5, example.  
 Ensaumper, 68/20, exemplar.  
 Ensaunpyles, 58/32, examples.  
 Enstablysshed, 105/7, established.  
 Entalenten, 130/25, excite.  
 Enteched, 94/4, defiled, polluted.  
 Entente, 10/20, intention.  
 Entenden, 117/3, to intend.  
 Entendynge, 4/17, intent, looking  
     steadfastly on.  
 Entensyn, 17/28, intention.  
 Ententes, 3/10, endeavours, labours.  
 Ententyf, 6/33, 19/24, attentive.  
 Ententyfly, 81/17, attentively.  
 Entre, 18/15, 20/14, beginning.  
 Entrechaunged, 102/20, inter-  
     changed.  
 Entrechaungynge, 14/18, 26/32,  
     102/31, 117/30, interchanging.  
 Entrecomunyng, 44/33, commerce,  
     communication.  
 Entrelaced, 82/25, intermingled, en-  
     tangled.  
 Entremedled, 42/21, intermixed.  
 Entremetith, 82/11, intermeddleth.  
 Envenymeth, 94/10, poisoneth, in-  
     fecteth.  
 Envyronyng, 44/12, 112/3, encircle-  
     ment, circumference.  
 Envyrourde, Envyrownede, 22/29,  
     59/20, surrounded.  
 Epicurians, the, 6/5.  
 Epicurus, 52/20.  
 Ercules, 42/1, 104/13, 115/6, Her-  
     cules.  
 Ere, 1/15, ear.  
 Ere, 56/14, plough.  
 Eres, 49/16, ears.  
 Eritage, 6/2, heritage.  
 Erste, 75/8, first.  
 Erthelyche, Erthelyethe, 41/8, 54/17,  
     earthly.  
 Erudice, 84/32, Eurydice.  
 Escapin, 28/13, escape.

Eschaufed, 14/15, 16/8, become hot, burned.	Fastere, 18/30, quicker.
Eschaufen, 57/30, make hot, chafe.	Fastne, 14/32, 87/15, fasten.
Eschaufet, 110/16, hot, warm.	Fastnede, 5/18, fastened.
Eschue, 59/15, avoid.	Fawht, 115/10, fought.
Eschuethe, 76/15, escheweth.	Faylyde, 51/10, failed.
Eschwen, 113/7, eschew.	Faylynge, 134/16, ending.
Est, 14/4, east.	Fayr, 20/10, fair, good.
Est sones, 54/10, for 'Eftsones.'	Feblere, 65/9, feeble.
Estabelyssed, 9/8, established.	Feblesse, 59/25, 63/27, 87/29, feebleness.
Estable, 27/4, stable, firm.	Feele fold, 20/4, manifold.
Estat, 14/15, 20/3, estate, state.	Feelynge, 76/17, living.
Estatutes, 20/22, statutes.	Feereste, 114/24, fierce.
Esyere, 16/19, more easy.	Feefedest, 26/1, paid tribute to, endowedst.
Eterne, fro eterne, 119/4, 121/10, 134/10, eternal, from eternity.	Felawe, 57/3, fellow-worker.
Eternite, 133/19, eternity.	Felawes, 48/22, fellows.
Ether, 101/4, either.	Felawshipith, 86/31, accompanyeth.
Etna, 35/22, 40/23, Etna.	Felistow, 7/20, feelest thou.
Etin, 84/21, eat.	Fellyche, 26/28, fiercely.
Eufrates, 117/23, Euphrates.	Felnesse, 16/27, fierceness.
Eurippe, 22/5, Euripus.	Felonos, 11/16, 71/19, wicked, depraved.
Eurus, 30/28, 95/10, the wind.	Felonos, 7/13, felons.
Eurydyppys, 62/18, Euripides.	Felonyes, 96/31, crimes.
Even, 35/5, evening.	Fer, Ferre, 15/6, far.
Evenelyche, Evenliche, Evenelyk, 16/9, 89/17, 111/23, evenly,	Ferme, 14/32, make firm.
Everich, Everych, 6/6, 28/7, 77/3, every.	Fermely, 122/16, firmly.
Everydel, 6/12, 20/34, all, every way, everything.	Fern, 50/24, ferns, weeds.
Eve sterre, 14/2, evening star.	Ferne, 47/9, far-off, distant.
Excercen, 41/18, to exercise, practise.	Ferthe, 44/17, fourth.
Excercitacion, 109/8, exercise.	Fertherest, 106/14, farthest.
Excussion, Excussyon, 8/15, 40/3, execution.	Fesissien, 5/17, physician.
Exil, Exilinge, 6/18, 29/9, exile, banishment.	Festyvaly, 46/10, gaily.
Exiteth, 130/29, exciteth.	Fette, 36/22, fetched.
Eyen, 2/5, 63/22, eyes.	Fey, 87/31, faith, truth.
Eyr, 31/6, 103/13, air.	Feynede, 46/17, feigned.
Eyres, 28/30, heirs.	Feynen, 134/27, to feign.
Faaden, 93/11, fade.	Feynest, 20/2, fainest.
Fabrycius, 47/15, Fabricius.	Fichched, 78/28, fixed, implanted.
Faderes, 11/24, fathers.	Fille, 33/23, abundance.
Faigne, Feigne, 71/3, feign.	Flaumbe, Flawinbe, Flambe, 26/22, 40/23, 103/11, 111/18, flame.
Falsnesse, 15/33, falsity.	Fleen, 118/15, to be shunned.
Famuleres, Famyleres, 6/14, 11/17, familiars.	Fleen, 30/33, fly from.
Famylaryte, 20/5, familiarity.	Fleetyn, 28/12, pass away.
Fantesye, 36/21, fancy, inclination.	Fleetyng, 6/30, flitting.
Fason, 49/8, fashion.	Fleezes, Flezes, 35/7, 35/9, fleece.
	Fleme, 19/16, banish.
	Flen, 66/15, 97/33, to flee, fly from.
	Fles, 36/18, fleece.
	Fleten, Fletyn, Fletynge, 18/22, 19/11, 56/11, 107/8, 117/29, pass away, flow.

- Fleth, 62/23, flies.  
 Fletith, 4/10, aboundeth.  
 Flettinge, 27/2, changing, fickle.  
 Flitte, 53/20, 67/8, remove.  
 Floteryn, 78/23, float.  
 Floterynge, 68/15, floating.  
 Flowren, 102/12, flourish.  
 Flowrith, 85/24, flourishest.  
 Flyttinge, 21/13, 63/120, fleeting,  
     changing, fickle.  
 Foddre, 115/4, fodder.  
 Foleyen, 52/27, act foolishly.  
 Folueth, Folweth, 61/15, 71/7, fol-  
     loweth.  
 Folyfe, 6/30, 107/8, foolishly.  
 Fookkes, 8/26, folk, people.  
 Fool, 4/15, foul.  
 Fool, 24/15, full.  
 Fooldesthow, 82/27, foldest thou.  
 Forbrak, 85/10, broke, interrupted.  
 Fordoon, 49/8, undo, destroy.  
 Fordryven, 6/25, driven about.  
 Forehevyd, Forheved, 10/3, 133/9,  
     forehead.  
 Foreyne, 9/30, foreign.  
 Forgoon, 63/7, forego.  
 Forknowyng, 138/21, foreknow-  
     ledge.  
 Forleften (*pret. of forleve*), 5/4,  
     left.  
 Forlete, Forleten, Forletyn, 2/18,  
 56/15, 61/30, to forsake, leave,  
     neglect.  
 Forleteth, Forletith, Forleetheth,  
 3/28, 14/15, 34/10, forgetteth,  
     leaveth, forsaketh, loses.  
 Forlong, 93/1, furlong.  
 Forlorn, 94/22, lost.  
 Forlyved, 61/29, living.  
 Forlyven, 61/20, degenerate from.  
 Forpampred, 36/5, overpampered.  
 Fors, 38/13, force; ‘no fors,’ no  
     matter.  
 Forseyde, 10/8, 128/25, foresaid.  
 Forswerynge, 14/24, perjury.  
 Forther, 28/15, 90/13, to further,  
     promote.  
 Forthi, Forthy, 6/24, 18/19, 28/16,  
     therefore.  
 Forthinke, 28/15, grieved, sorry.  
 Fortroden, 85/25, trodden upon,  
     trampled.  
 Fortuit, 117/11, fortune.  
 Fortune, the blind goddess, 20/33.
- Fortunel, 117/32, fortuitous.  
 Fortunous, 17/11, 29/31, 102/26,  
     fortuitous.  
 Fortunows, 17/9, fortunes.  
 Forward, 54/32, foremost.  
 Forwes, 36/12, furrows.  
 Forwh, 132/30, furrow.  
 Forwitere, 138/34, foreknower.  
 Foryeeten, 18/20, forgotten.  
 Foryetinge, 45/20, forgetfulness.  
 Foryetynge, 18/17, 79/20, forget-  
     ting.  
 Foundement, 77/5, foundation.  
 Fowle, 14/30, 31/12, 52/35, bad,  
     foul.  
 Fowlest, 7/3, foulest.  
 Fownden, 62/14, found.  
 Fowndyn, 30/26, establish.  
 Fram, 14/14, from.  
 Freele, 41/14, 48/11, frail.  
 Frelenesse, 87/30, frailty.  
 Freten, Fretn, 53/31, 114/25, 115/  
 6, devour, eat up.  
 Frounce, 5/1, flounce.  
 Fructefyng, 3/4, fruitful.  
 Fructes, 32/20, fruits.  
 Frut, 23/12, fruit.  
 Fulfyd, 56/4, fulfilled.  
 Fulfilled, 12/34, 25/32, satisfied.  
 Fulflynge, 62/2, satisfying.  
 Furis, 84/15, the three Furies.  
 Futures, *adj. pl.*, 135/17.  
 Fwonde, 18/15, found.  
 Fychchen, 31/2, 69/6, fix, fasten.  
 Fylonye, 56/28, villainy.  
 Fylthe, 10/11, vileness.  
 Fyn, 54/20, 78/35, end.  
 Fynysched, 97/11, finished.  
 Fyrthest, 106/19, furthest.
- Gabbe I?, 34/22, am I deceived?  
 Gaddered, 88/15, gathered.  
 Gadery, 16/25, gather.  
 Gaines, 90/6, gains, rewards. L.  
     leuia aut ludicra praemia.  
 Galentyne, 36/16, a dish in ancient  
     cookery made of sopped bread  
     and spices (*Halliwel*).  
 Galles, 37/17, gall.  
 Gapeden, 9/19, to desire, be greedy  
     for.  
 Gapynge, 24/18, desires.  
 Garnement, 5/1, garment.  
 Gastnesse, 59/13, terror, fear.

- Gayus Cesar Germeynes son, 11/7.  
 Gemmys, 36/30, precious stones.  
 Gentellesse, Gentilesse, 40/11, 61/9,  
     nobility.  
 Geometryens, 71/33, geometricians.  
 Gerdoned, 93/21, rewarded.  
 Gerdoninge, 112/20, rewarding.  
 Gerdoun, Gerdown, 12/1, 94/1, re-  
     ward.  
 Gerneres, 9/4, storehouses of corn.  
 Gesse, Gessen, 10/29, 11/26, 51/28,  
     to suppose, estimate, deem.  
 Gessing, 13/5, 13/12, opinion, sup-  
     posing.  
 Gest, 26/12, guest.  
 Gestys, 41/34, guests.  
 Gladyn, Gladyd, 25/3, 28/31, glad-  
     den.  
 Glosynghe, 26/1, deceitful.  
 Glotonos, 16/29, greedy.  
 Gnodded, 36/11, pounded.  
 Gobet, 35/23, 117/5, a bit (of gold).  
 Godhed, 95/21, divinity.  
 Goedes, 32/22, goods.  
 Goost, 27/30, spirit, ghost.  
 Goth, 47/10, goeth.  
 Goths, Theodoric the king of the, 9/3.  
 Governaunce, 21/32, 57/3, control,  
     government.  
 Governayle, 17/22, government.  
 Governementus, 8/12, governments.  
 Goye, 139/11, joy.  
 Grauntisthow, 75/20, grantest thou.  
 Grec, 83/15, Greek.  
 Greek letters wrought on the dress  
     of Philosophy, 2/21-24.  
 Gretnesse, 63/13, size.  
 Grettyst, 83/11, greatest.  
 Grevos, 8/21, grievous.  
 Grobbe up, 36/29, grub up.  
 Grond, 36/15, did grind.  
 Greynes, 50/25, grains (of corn).  
 Greythed, 12/8, devised, prepared.  
 Gyauntz, 82/13, giants.  
 Gyderesease, 85/12, a female guide.  
 Gydynghe, 86/22, guiding.  
 Gynnes, 64/7, snares, traps.  
 Gyle, 55/23, guile, stratagem.  
 Gylt, 10/12, guilt, crime.  
 Gyse, 55/31, 104/32, guise, mode.  
 Gyser, 84/21, gizzard.  
 Ha, 81/1, have.  
 Habownden, 13/20, abound.
- Habowndeth, 64/13, abounds.  
 Habytacule, 44/31, habitation.  
 Halden, 28/11, to hold.  
 Haldith, 79/22, holdeth.  
 Haled, 54/7, pulled.  
 Haleth, 48/17, draweth, draggeth.  
 Halt, 39/6, 44/13, 49/10, 87/3, 130/  
     19, holds.  
 Hap, 116/14, fortune.  
 Happes, 17/9, haps.  
 Hardnesse, 102/29, hardship.  
 Hardyly, 23/6, boldly.  
 Harmes, 13/3, evils.  
 Hasted, 1/10, hastened.  
 Hasthow, 15/18, hast thou.  
 Hat, 28/30, 59/20, hath.  
 Hates, Hatrede, 9/22, 101/26, hatred.  
 Haunted, 5/10, frequented.  
 Haunten, 41/18, to practise, exer-  
     cise.  
 Havynge, 24/22, possessing.  
 Hawes, 36/7, berries of the dog rose.  
 Heere, 25/28, their.  
 Heeres, 1/11, hairs.  
 Hef, 2/12, raised, heaved.  
 Hele, Heele, 18/16, 52/11, 73/26,  
     health.  
 Hemward, 9/26, those.  
 Henten, 9/21, to seize.  
 Henteres, 7/3, hunters.  
 Hepin, 118/33, heap up, increase.  
 Hephyt, 102/26, increaseth.  
 Herberweden, 41/34, harboured,  
     lodged.  
 Herbyforn, 17/15, 60/32, hereto-  
     fore.  
 Hercules, 114/29. *See Ercules.*  
 Heren, 100/13, hear.  
 Heres, 50/25, ears (of corn).  
 Herkne, 49/17, harken.  
 Hertes, 56/19, hearts.  
 Hertes, 83/32, harts.  
 Herthe, 119/13, earth.  
 Herthely, 50/13, earthly.  
 Hertyd, 43/13, hearted.  
 Heryed, 86/5, praised.  
 Herynus, 74/14, the river Hermus.  
 Hesperus, 14/2, 111/19, the evening  
     star.  
 Hete, 18/29, heat.  
 Heved, 1/12, 84/14, head.  
 Hevenlyche, 3/33, heavenly.  
 Hevith, 130/6, heaveth.  
 Hevyere, 20/24, heavier.

- Hevyeth, 133/5, to make heavy.  
 Heye, Heygh, 47/13, 92/13, 103/13,  
     high.  
 Heyere, 111/9, higher.  
 Heyeste, Heyiste, 2/22, 128/15, 113/6,  
     highest.  
 Heyhte, 5/7, called.  
 Heyhte, 86/21, 111/12, height.  
 Heyoste, 47/14, highest.  
 Hielde, 24/8, pour.  
 Hihte, 25/31, called.  
 Hit, 121/22, it.  
 Holden, 46/22, held.  
 Holdestow, 21/8, holdest thou.  
 Holsom, 17/19, 35/11, wholesome.  
 Holy howses, 9/34, sanctuaries for  
     refuge.  
 Holyly, 70/24, wholly, entirely.  
 Homer, the sweet-mouthed, 119/7.  
 Hond, 36/10, hand.  
 Hongyr, 56/1, hunger.  
 Honte, 64/9, hunt.  
 Honyede, 54/2, honied.  
 Hool, Hoole, 66/13, 69/31, whole.  
 Hoolnesse, 107/19, wholeness.  
 Hooly, 14/22, holy.  
 Hoomlich, 83/8, homely.  
 Hoope, 10/34, 19/16, hope.  
 Hoore, 1/11, hoary.  
 Hoote, 14/8, hot.  
 Hooot yren, 10/4, hot iron. [Dr.  
     Morris's edition reads "hoke of  
     iren" = "iron hook."]  
 Hors, 50/29, horse.  
 Hovyd, 137/26, behoved.  
 Howndes of the palyssse, 9/17, the  
     officers of the palace.  
 Hows, 52/26, house.  
 Humblesse, 63/4, humility.  
 Hungry tyme, 9/11, time of famine.  
 Hurtelith, Hurtelyn, 20/12, 130/16,  
     to rush against, oppose.  
 Hust, 35/17, bushed.  
 Hy, 19/12, high.  
 Hyden, 64/7, set.  
 Hydere, 117/9, hider.  
 Hyen, 78/25, come together.  
 Hyene, 39/3, hyæna.  
 Hyere, 2/13, higher.  
 Hyhten, 5/10, 43/20, 115/1, called.  
 Hyhteth, 4/9, adorneth.  
 Hyr, 53/26, their.  
 Hyre, 1/19, her.  
 Hyye, 14/13, high.  
 Iben, 126/10, been.  
 Iblamyd, 3/16, to be blamed.  
 Ibowed, 107/6, bent, turned.  
 Ibowht, 84/25, bought.  
 Icawht, 74/5, caught, entangled.  
 Icoromed, 118/22, corrupt.  
 Icovered, 103/16, covered.  
 Idowted, 127/14, doubted.  
 Idra, 115/6, Hydra.  
 Ifelawshiped, 42/9, associated,  
     united.  
 Ifyt, 4/2, flitted, removed.  
 Igetyn, 24/16, gotten.  
 Ihardy, 103/24, hardened.  
 Ihevyd, 133/10, raised, heaved.  
 Ihydd, 96/3, hidden.  
 Ijoigned, 42/10, joined.  
 Ikountryned, 132/30, continued.  
 Ilad, 25/26, 134/20, led.  
 Ileten, 101/16, permitted.  
 Ilorn, 48/27, lost.  
 Imaked, 68/21, 134/24, made.  
 Imedled, 17/1, mingled.  
 Imperial, 3/20, august.  
 Imperisse, 85/24, empress.  
 Imperiye, 40/25, government.  
 Impetrent, 123/21, obtain. [See Dr.  
     Morris's note on Emprenten.]  
 Implieth, 117/32, enfoldeth, in-  
     closeth.  
 Inconvenyent, 123/1, inconveni-  
     ence.  
 Inde, 95/20, India.  
 Indus, 74/15, the river.  
 Infect, 103/14, infected.  
 Infinite, Infynyte, 105/12, 134/1,  
     infinity, without end.  
 Infirme, 119/9, feeble.  
 Infortune, 62/19, 86/13, misfor-  
     tune.  
 Inmoevablete, 134/28, immobility.  
 Innerest, Inneryste, 106/10, 107/26,  
     innermost.  
 Innowgh, Inowh, 7/26, 36/11, enough.  
 Inparfyt, 69/23, imperfect.  
 Impressd, 130/12, impressed.  
 In somme, 10/12, in the end.  
 Instaunce, 130/22, presence.  
 Insylhte, Inshyte, 18/34, 124/7, in-  
     sight.  
 Intersse, 40/9, interest.  
 Inwith, 21/21, within.  
 Iplited, 5/1, pleated, folded.  
 Iplownged, 111/19, plunged.

Iproeved, 134/10, proved.  
 Isene, Iseyne, 56/29, 124/32, 127/18, seen.  
 Isent, 5/10, sent.  
 Ishad, 35/17, 54/5, 102/15, shed, scattered.  
 Ishet, 132/26, shut.  
 Ishewyd, 33/7, 70/2, shown.  
 Isped, 125/8, made clear, determined.  
 Issest, 82/27, issuest.  
 Issw, 17/3, issue.  
 Istrengthened, 136/14, strengthened.  
 Ithewed, 108/22, behaved.  
 Ithrongen, 44/27, pressed, squeezed.  
 Itowched, 16/3, touched.  
 Itreted, 102/14, handled, performed.  
 Iwist, 120/19, 127/10, 28, known.  
 Iwitnesshed, 134/9, witnessed.

Jangelynge, 53/32, chattering.  
 Jape worthi, 122/8, ridiculous.  
 Joignen, 83/32, to join.  
 Jolyte, 62/12, pleasure.  
 Jowwes, 9/19, jaws.  
 Joyngture, 32/5, juncture, joining.  
 Jubyter, Juppiter, 23/33, 37/27, Jupiter, Jove.  
 Juge, 12/12, a judge; 42/15, to judge.  
 Juggement, 2/9, judgment.

Kachche, 64/7, catch.  
 Kacus, 115/13, Caucus.  
 Kalm, 23/13, calm.  
 Kaptevite, 28/28, captivity.  
 Kartere, 126/28, carter, coachman.  
 Kartes, 126/29, carts, carriages.  
 Karve, 35/14, cut.  
 Kaves, 5/11, caves.  
 Kawth, 23/24, caught.  
 Kaytyfs, 119/1, caitiffs.  
 Kembd, 14/24, 58/20, combed.  
 Kene, 38/27, sharp.  
 Kerve, 50/23, cut.  
 Keye, 81/12, helm.  
 Klennesse, 105/1, clearness.  
 Klothinge, 32/33, clothing.  
 Klowdes, 119/14, clouds.  
 Klyfte, 65/1, cleft.  
 Knettynge, 116/15, knitting.  
 Knoleche, 87/1, knowledge.  
 Knowlechinge, 130/23, knowledge.  
 Knowstow, 4/23, knowest thou.

Knowy, 131/32, knowledge.  
 Knowyng, 18/5, 34/11, 48/25, knowledge.  
 Knyt, 59/29, 86/32, knight, soldier.  
 Kontek, 101/28, contest, strife.  
 Korn, 50/24, corn.  
 Korven, 2/26, 6/9, cut, rent, tear.  
 Koude, 115/9, could.  
 Kragges, 117/24, crags.  
 Krept, 17/26, crept.  
 Kunnynge, 10/8, knowledge.  
 Kuttynge, 104/11, 114/20, cutting.  
 Kyd, 37/16, known.  
 Kynde (of), 34/12, naturally.  
 Kyndeli, Kyndeliche, 79/15, 89/4, naturally.  
 Kynredes, 28/25, 47/11, kindred, families.  
 Kythen, 40/1, make known, show.  
 Lache, 95/3, slow, lazy.  
 Lad, 23/25, 126/19, led.  
 Laddres, 2/24, ladders.  
 Lafte, 48/23, left.  
 Lakkit, 88/3, lacketh.  
 Lambyssh, 37/20, lamblike.  
 Languesse, 96/27, languish.  
 Languyssest, 20/1, languishest.  
 Langwissynge, 101/19, languishing.  
 Lappe, 4/33, flap.  
 Largesse, 31/18, liberality.  
 Lasse, 68/32, less.  
 Last, 28/23, lasteth.  
 Lat, 19/16, 54/8, let.  
 Late, 103/11, last.  
 Laued, 84/8, sang.  
 Laus, Lavse, 30/32, 106/21, loose, free.  
 Leche, 7/23, 89/25, physician, doctor.  
 Leef, 25/14, dear.  
 Leese, Leesyn, 29/29, 30/9, 55/27, 110/2, lose.  
 Leeseth, 14/2, loseth.  
 Leest, 29/8, smallest.  
 Leeste weye, 126/11, least way, least wise.  
 Leesynge, 109/34, loss.  
 Leesynges, Lesing, 10/28, 121/28, lies, falsehoods.  
 Leeves, 14/10, leaves (of trees, etc.).  
 Lemes, lymes, 95/27, 96/2, limbs.  
 Lengere, 41/1, 75/32, longer.

- Leten, 5/26, to leave; 48/18, to esteem.  
 Leve, 99/25, permission, leave.  
 Leateful, 5/26, 10/27, 96/16, lawful, allowable.  
 Leven, 99/19, believe.  
 Lever, 4/24, more likely.  
 Leveth, 24/23, liveth.  
 Leveth, 108/9, alloweth, giveth.  
 Levynge, 7/5, 34/12, living, daily life.  
 Liggeth, 47/19, lieth.  
 Liggyng, 114/25, lying.  
 Litarge, 4/28, lethargy.  
 Litestere, 36/17, a dyer.  
 Lith, 129/30, lieth.  
 Lith, 95/4, light.  
 Lithly, 126/26, quickly, easily.  
 Loeketh, 21/16, looketh.  
 Lokyn, 87/16, look.  
 Lookynge, 4/18, 5/18, 74/17, 126/31, sight.  
 Lorel, 13/21, a wretch.  
 Lorn, 23/7, 34/33, lost.  
 Lorshippe, 58/23, lordship, power.  
 Loth, 27/29, loath.  
 Lucifer, Lucyfer, 14/5, 50/28, 111/20, Lucifer, the morning star.  
 Lukan, 108/17, Lucian.  
 Luxures, 62/8, luxuries.  
 Lybye, 115/13, Lybia.  
 Lydyens, 23/23, the Lydians.  
 Lye, 26/5, lay.  
 Lyfy, 2/6, lifelike.  
 Lyhte goodes, 1/17, temporal goods.  
 Lyttes, 14/2, lights.  
 Lyhtneth, 99/23, enlighteneth.  
 Lykerous, Lykoros, 37/27, 57/4, lecherous.  
 Lykned, 10/5, 94/31, likened.  
 Lykynges, 20/31, pleasures.  
 Lymes, 55/33, limbs.  
 Lynage, 28/25, lineage.  
 Lyouns, 53/23, lions.  
 Lyssheth, 22/11, laughs at.  
 Lythly, 6/30, 35/4, easily.  
 Lythnesse, 3/33, 77/11, light, brightness.  
 Lytul, 17/15, little.  
 Maad, 27/30, weary, dejected.  
 Madyr, 36/17, a red dye.  
 Magestrat, 57/1, magistracy.  
 Maked, 2/14, 10/33, made.  
 Maledye, 3/6, disease.  
 Malefice, 12/33, sorcery.  
 Malice, 12/31, wickedness.  
 Manassinge, Manasyng, 30/29, 92/14, threatening, menacing.  
 Manesses, 7/8, 21/18, menaces.  
 Marchus tullius, 45/2, 125/4, Marcus Tullius Cicero.  
 Mareys, Marys, 44/21, 76/24, marsh.  
 Margaretes, 74, note 4, pearls.  
 Marmorike, 95/17, ? Marmarica, part of Libya, between Cyrene and Egypt.—*Lemprière*.  
 Maryage, 114/15, marriage.  
 Maryes, 76/31, pith, marrow (*me-dulle*).  
 Mast, 36/7, beech nuts.  
 Maugre, Mawgre, 55/18, 21, in spite of.  
 Maysteresse, 10/17, mistress.  
 Maystow, 18/9, 77/3, mayest thou.  
 Maystryre, 8/19, masterhood.  
 Meche, 24/15, 30/15, much.  
 Mede, 72/2, meed, reward.  
 Medleth, 19/7, 74/16, 95/13, mixeth.  
 Medlynge, 12/17, mixing.  
 Meedes, Meedis, 35/20, 90/6, rewards.  
 Meene, 68/27, mean; 114/4, the mean, or middle path.  
 Meenelyche, 19/2, moderate.  
 Melle, 36/6, mill.  
 Menbrys, 61/25, bodies.  
 Meneden, 116/23, meant, intended.  
 Menelaus, 114/16.  
 Meracle, 104/5, miracle.  
 Mercurie, 95/21, Mercury.  
 Mermaydenes, 3/13, mermaids.  
 Mervayles, 20/4, marvellous.  
 Merveylen, 32/15, 83/23, to marvel.  
 Merveylinge, 5/14, wondering.  
 Mery, Merye, 31/2, 66/1, pleasant.  
 Meryly, 46/10, pleasantly.  
 Merynessse, 52/4, pleasure.  
 Meschef, 27/20, mischief.  
 Mesure, 2/11, stature.  
 Mesuren, 51/27, to measure.  
 Metes, 35/2, fruits of the earth; 58/24, meats, food.  
 Meward, 1/19, towards me.  
 Meyne, 33/1, 86/4, servants, domestics.  
 Misericorde, 84/23, mercy, pity.

- Mo, 93/33, more.  
 Moche, 13/5, many.  
 Mochel, 38/11, 62/13, great.  
 Mochel, 32/12, much.  
 Moedes, 20/24, L. *modos*, measures, tunes, strains.  
 Moene, 4/1, the Moon; 111/15, the clerk of the Moon.  
 Moevable, 103/26, mobile, fickle.  
 Moeven, Moevynge, 4/5, 62/7, 134/29, to move, moving.  
 Moevynge, 101/26, motion.  
 Mokeren, 31/17, hoarding up.  
 Mokeres, 31/17, misers.  
 Moleste, 66/19, trouble, grief.  
 Monstre, 20/5, prodigy.  
 Moore, 100/24, greater.  
 Moost, 6/27, 29/6, chief, most.  
 Moot, 27/31, 30/7, must.  
 Morter, 36/15, mortar.  
 Morwe, 14/4, morning.  
 Mosten (*pl.*), 129/22, must.  
 Mosthow, 75/21, must thou.  
 Mot, 60/10, must.  
 Mot, Moten, 28/11, 59/6, might.  
 Mous, 41/10, mouse.  
 Mowe, 19/3, 25/3, may.  
 Mowen, 16/18, 19/5, be able.  
 Mowht, 8/5, mouth.  
 Mowinge, 92/1, moving, motion.  
 Mowrnyng, 54/5, mourning.  
 Mowynge, 97/1, ability, power.  
 Moyste, 30/31, 111/24, moist, soft.  
 Muable, 104/28, movable.  
 Musculis, 131/9, mussels.  
 Muscuiens, 42/19, musicians.  
 Musus, Mysus, 41/10, 11, mice.  
 Musyce, 20/23, Music.  
 Mutabylyte, 63/21, changeableness.  
 Mutacyouns, 18/22, changes.  
 Myhestow, 6/19, thou mightest.  
 Myntyng, 3/29, purposing, endeavouring.  
 Mynstretth, 61/23, administers.  
 Myrthes, 102/28, pleasures.  
 Myrye, 113/9, pleasant.  
 Mys, 102/20, badly, wrongly.  
 Myseyes, 8/32, grievances, troubles.  
 Mysknowyng, 48/13, 79/17, ignorant, ignorance.  
 Mystorneth, 54/22, misturneth, misleadeth.  
 Mys weyes, 79/2, 116/6, wrong paths.
- Nadriss, 132/31, adders, snakes.  
 Nake, 115/21, to make naked.  
 Nameles, 102/11, unrenowned.  
 Namelyche, 97/4, especially.  
 Narice, 95/11, Narycia, or Naryx.  
 Nart, 15/7, art not.  
 Narwhl, 44/26, narrow.  
 Nas, 17/24, 36/9, was not.  
 Nasoun, 44/29, 57/26, nation.  
 Nat, 1/13, 15/7, not.  
 Nathelas, Natles, 2/25, 21/6, 81/18, nevertheless.  
 Naturely, Natureli, 14/22, 75/23, 118/13, naturally.  
 Nayteth, 1/16, refuseth.  
 Ne, 67/6, know.  
 Neceseden, 68/14, necessitated.  
 Nedly, 66/8, of necessity.  
 Nedy, 22/27, in need.  
 Negardye, 39/21, misers.  
 Negh, 106/8, nigh.  
 Nel, 80/16, will not.  
 Nembrot, 37/29, Nimrod.  
 Nere, 5/26, 17/17, were not.  
 Nero, 43/7, 58/19, 59/27, the emperor.  
 Nethereste, 2/20, 25, lowest, nethermost.  
 Neweliche, 95/18, newly.  
 Newith, 106/32, reneweth.  
 Neygh, 103/8, nigh.  
 Neysshebour, 25/14, 45/17, neighbour.  
 Nyght, 14/3, night.  
 Nil, 84/21, will not.  
 Nis, 6/29, 31/12, 122/17, is not.  
 Nobely, 2/24, perfectly.  
 Noblesse, 28/25, nobleness.  
 Noblye, 23/30, nobility, nobleness.  
 Node, 59/6, need.  
 Nolde, 24/13, 29/15, 55/6, would not.  
 Nolden nat, 9/33, would not.  
 Nomyus, 56/25, Nonius, a Consul of Rome.  
 None, 3/1, 77/8, no.  
 Nonepower, 59/7, impotence.  
 Nory, Norry, Norye, 5/23, 67/20, 78/27, nursling, pupil.  
 Noryse, 5/18, nurse.  
 Norsye, 61/29, nurse, nourish.  
 Noryssed, 4/19, nourished.  
 Norysshynge, Noryssyng, 32/25, 76/30, nourishment, support.

- Not, 17/20, 52/25, know not.  
 Noteful, 3/15, useful.  
 Nother, 124/29, neither.  
 Nothus, 43/22, 50/27, the south wind  
     Notus.  
 Nower, 57/29, nowhere.  
 Nowmbyr, 4/3, 68/22, number.  
 Noysen, 61/27, to brag, boast, make  
     a noise about.  
 Nyce, 115/21, foolish.  
 Nyht, 87/3, night.  
 Nyllynge, 76/11, 118/19, being un-  
     willing.  
 Nylt, 88/9, wilt not.  
 Nystyst, 80/9, knew not.
- O, 31/23, a, one.  
 Obeysaunt, 8/5, 21/33, obedient.  
 Objecte, 130/24, presented.  
 Occian, 111/18, ocean.  
 Occupye, 114/4, to seize.  
 Offence, 36/19, hurt, damage.  
 Offencion, 13/3, offence.  
 Offense, 57/2, offending.  
 Oftyme, 109/1, oft-times.  
 Olyfauntz, 63/13, elephants.  
 Onkownyn, 36/6, unknown.  
 Onsufferable, 20/7, unsufferable,  
     intolerable.  
 Oo, 15/14, 74/2, one.  
 Oonis, 122/20, once.  
 Oonly, 133/5, only.  
 Oonyd, 105/16, united.  
 Oores, 35/14, oars.  
 Oost, 6/28, host, number.  
 Oostesse, 95/23, hostess.  
 Oother, 5/15, 34/2, other.  
 Ootherweys, 128/5, otherwise.  
 Opnen, 116/2, to open, show.  
 Opylion, 9/30, one of Boethius's  
     accusers.  
 Or, 4/31, 62/16, 97/7, ere, before.  
 Ordene, Ordenely, 80/25, 86/3,  
     109/16, orderly.  
 Ordenoure, 81/24, 86/4, ordainer.  
 Ordinat, 7/4, ordered, settled.  
 Ordure, 19/10, filth.  
 Orphelyn, 25/12, orphaned.  
 Orpheus, 83/28, the poet.  
 Ostlementus, 33/21, furniture, goods.  
 Outrely, 23/2, utterly.  
 Overcomere, 4/3, conqueror.  
 Overmochel, 62/13, over much, very  
     much.
- Overold, 6/21, very old.  
 Overthrown, 13/23, prostrate.  
 Overthrowyng, Overthrowenge,  
     3/27, 47/3, 109/28, forward, head-  
     strong.  
 Overtymeliche, 1/11, untimely.  
 Overwelneeth, 26/31, toseth,  
     rolleth.  
 Owen, 70/19, ought.  
 Owh, 17/18, 87/20, the exclamation  
     “O!”  
 Owtest, 6/24, 48/18, ought.  
 Owtereste, Owterest, 43/16, 70/1,  
     extremest, remotest.  
 Owtryer, Owtryely, 19/26, 47/19,  
     85/9, 112/17, utterly.  
 Owtrage, 33/24, 35/4, 36/5, excess.  
 Owtrayen, 61/19, ‘ultra viare,’ go  
     or diverge from ?  
 Owthorw, 7/10, out through.  
 Oystrys, 131/9, oysters.
- Paale, 26/24, pale, vanishing away.  
 Paas, 12/11, paces.  
 Paied, 36/3, satisfied.  
 Painted, 87/3, depicted.  
 Palys, 15/22, pale ; 17/27 (L. uelut  
     hiante ualli robore).  
 Palyt, 26/22, palet.  
 Papynian, 59/29, Papinian.  
 Parchemyn, 129/22, parchment.  
 Parfit, Parfyt, 4/20, 28/20, 65/5,  
     perfect.  
 Parfylyche, Parfyly, 68/20,  
     104/10, perfectly.  
 Parsoneres, 132/15, sharers, par-  
     takers.  
 Parthes, 45/5, the Parthians.  
 Partles, 93/20, without a share.  
 Party, 29/8, part.  
 Pawlyn, Pawlius, 9/16, 23/27, a Consul  
     of Rome.  
 Paysyble, 36/1, peaceable.  
 Pées, 111/13, peace.  
 Pene, 53/23, Phoenicia. L. poeni  
     leones.  
 Peraventure, 11/13, peradventure.  
 Percen, 63/23, 96/7, to pierce.  
 Percyens, 23/27, Persians.  
 Perdurable, 2/16, 13/29, 27/3, im-  
     perishable.  
 Perdurably, 77/7, 128/14, everlast-  
     ing, imperishably.  
 Perdurablete, 45/23, immortality.

- Performe, 52/29, afford, furnish.  
 Perise, 44/3, perish.  
 Periseth, 76/6, perisheth.  
 Perles, 64/12, pearls.  
 Perturba, 18/33, perturbation.  
 Perturbacyon, Perturbasyoun, 3/25, 16/17, perturbation.  
 Perverted, 6/15, destroyed.  
 Pesyble, Peysyble, 15/2, 69/9, quiet, placid.  
 Peyne, 9/20, 12/1, 122/24, punishment.  
 Peyntyd, 87/4, painted.  
 Phabus, 5/13, 16/21, 86/31, Phœbus.  
 Philosophy, as she appeared to Boethius, 2, *et seq.*; her discourse with Boethius, 5, *et seq.*  
 Pictagoras, 12/24, Pythagoras.  
 Pitowsly, 23/28, piteously.  
 Pittyth, 109/30, putteth.  
 Plato, 5/32, 8/5, 68/3, 79/31, 80/1, 134/15.  
 Playnynges, 22/19, complainings.  
 Plente, 134/32, fulness.  
 Plentevously, 16/4, abundantly.  
 Plentivos, 50/22, yielding abundantly, fertile.  
 Plentyvous, Plentyvos, 3/4, 4/10, 52/29, plentiful, affluent.  
 Pleton, 22/16, argue, plead.  
 Pletynges, 55/22, pleadings, debates.  
 Pleyesthow, 82/24, playest thou.  
 Pleyne, 11/10, 21/1, complain.  
 Pleynde, 84/4, complained.  
 Pleynesthow, 23/2, complainedest thou.  
 Pleynly, Pleynlyche, 18/15, 46/4, plainly.  
 Pleyntes, 86/15, complaints.  
 Pleyyth, 21/3, playeth.  
 Plownged, 3/18, 51/29, plunged.  
 Plowngen, 64/18, plunge.  
 Plowngy, 5/8, 50/28, wet, rainy.  
 Poliphemus, 114/24, Polyphemus.  
 Polut, 12/18, polluted.  
 Pool, 103/9, the North Pole.  
 Porcionables, 68/22, proportionably.  
 Porysmes, 71/34, axioms.  
 Pose, 107/25, 126/1, to put a case.  
 Postum, 56/25, imposthume.  
 Powere, 53/2, power.  
 Pownage, 36/7, pasturage.  
 Powste, 102/15, power.  
 Poyntel, 2/3, 129/25, style.
- Predestynat, 119/5, predestined.  
 Prescience, 135/19: L. *praescientiam* or *praevidentiam*, some MSS.; tho' most read *praesentiam*.  
 Presensse, 134/35, presence.  
 Presentarye, 134/26, present.  
 Presyous, Presios, 25/15, 56/13, precious.  
 Preterit, 133/24, preterite, past; pl. 'preterites,' 135/16.  
 Pretorie, 9/14, the imperial body-guard.  
 Prevey, 94/32, secret.  
 Preyeden, 83/12, prayed to.  
 Preyedest, 16/11, didst pray.  
 Preyere, 84/12, prayer.  
 Preyses, 21/9, precious.  
 Preysyng, 60/26, praising.  
 Prikke, 44/13, point.  
 Pris, 25/24, price.  
 Prisen, 10/29, estimate, judge.  
 Probasyons, 20/24, tunes: Addit. MS. 10,340 'prolasyons'; 'Prolation': f. a pronouncing, utterance, deliverie of words.'—*Cotgrave*. The Latin is 'nunc leuiiores nunc grauiores modos succinat.'
- Procede 2/13 [? percede, pierced].  
 Processes, 70/18.  
 Proeve, 120/3, approve.  
 Proeved, 69/23, proved.  
 Proeven, 70/24, to prove.  
 Pronostik, 39/22, prognostic.  
 Proposiciouns (Euclid's), 71/33.  
 Prosperi, 8/25, proper.  
 Provostrye, 58/4, provostship.  
 Prykke, 78/29, point.  
 Prykketh, 66/20, pricketh.  
 Prys, 44/11, 99/29, praise.  
 Prys, 123/14, price, value; "worthi of prys," 15/29, precious.  
 Pryson, 102/17, prison.  
 Pryve, 26/4, 54/11, private, privy, secret.  
 Publyssed, Pupllisen, 45/17, 77/4, to publish, spread, propagate.  
 Punyssh, 14/19, to punish.  
 Purposede, 137/22, proposed.  
 Purpre, Purpure, 16/26, 92/13, purple.  
 Purpres, 58/20, purple clothes.  
 Purpyr, 35/11, the Tyrian purple dye.

- Purveyable, 53/21, provident, fore-  
seeing.  
 Purveyed, Purvyed, 13/7, 120/12,  
ordained, foreseen.  
 Purviance, Purvyaunce, 78/5,  
104/17, 105/2, 135/23, providence.  
 Putte, 85/2, pit.  
 Pyment, 35/7, a kind of drink.  
  
 Quereles, 55/22, complaints.  
 Quyk, Qwyke, 104/15, 130/13,  
living.  
 Quyene, 39/11, queen.  
 Quyerne, 36/6, a mill.  
 Qwit, 127/7, quit.  
  
 Rafte, 114/32, bereft.  
 Rather, 20/1, earlier, former.  
 Ravaynour, Ravynere, 7/2, 94/29,  
plunderer.  
 Ravenne, 10/2, the city of Ravenna.  
 Ravesyng, 14/32, ravishing, carry-  
ing off.  
 Ravyne, Raveyne, 9/1, 24/17, plun-  
der, rapine.  
 Rayssye, 6/6, to snatch.  
 Ravysse, 6/29, misled.  
 Ravysshen, 102/22, to carry off.  
 Real, 10/16, royal.  
 Realte, 39/28, royalty.  
 Reaunes, 59/2, realms.  
 Rechcheth, 64/17, careth, recketh.  
 Recisted, 8/24, resisted.  
 Recke, 26/18, to care, reck.  
 Recompensacyon, 101/11, recom-  
pense.  
 Recordede, 2/1, recounted.  
 Recordedyst, 72/23, didst recall.  
 Recordeth, 79/32, recalls.  
 Recourses, 4/2, courses.  
 Reddowre, 38/13, severity, rigour.  
 Rede, 3/33, red (colour).  
 Rede see, 56/13, the Red Sea.  
 Rednesse, 3/17, flushing.  
 Redowtable, 102/12, venerable.  
 Redowte, 5/28, to fear.  
 Redowted, 45/5, 57/27, feared,  
venerated.  
 Reducen, 63/32, reduce.  
 Redyly, 54/7, readily, easily.  
 Refect, 111/8, refreshed.  
 Referred, 78/23, reduced.  
 Refowlestow, 14/16, refusest thou.  
 Reft away, 14/11, carried off.  
  
 Refut, 74/9, refuge.  
 Regnes, 53/12, 58/29, kingdoms.  
 Regulus, 42/1.  
 Rekenyng, 26/5, reckoning.  
 Rekkeþ, 22/10, recketh.  
 Remenbresthaw, 18/7, rememberest  
thou.  
 Remordith, 109/5, vexeth, troubleth.  
 Remuable, 131/11, able to remove  
from one place to another.  
 Remwed, 7/17, 12/10, removed.  
 Remwen, 41/21, to remove.  
 Rendynge, 1/3, tearing, torn, rent-  
ing. L. *lacerae camenae*.  
 Renne, 76/3, run.  
 Rennynge, 35/12, running.  
 Renomed, 53/7, 56/30, renowned.  
 Renon, 6/21, renown.  
 Renovelen, 77/4, renew.  
 Repreyrede, 5/4, repaired, came  
again.  
 Repeyreth, 53/28, cometh back.  
 Replenyysshed, 12/34, replenished.  
 Replycation, 82/28, replication.  
 Reproeveth, 130/8, reproveth.  
 Repugnen, 119/21, to be repugnant  
to.  
 Reputasyn, 29/12, reputation.  
 Requerable, 41/8, desirable.  
 Required, 73/13, required.  
 Requereth, 77/34, requires.  
 Rescowe, 103/20, to recover.  
 Rescowede, 23/26, rescued.  
 Resolved, 103/24, melted.  
 Resownyng, 84/7, resounding.  
 Restingwhiles, 8/17, resting-places.  
 Restryne, 14/32, restrain.  
 Rethorice, 20/22, Rhetoric.  
 Rethoryen, 20/21, rhetorical.  
 Retretith, 124/31, considereth.  
 Reven, 39/18, 50, rob.  
 Reverenc, 58/24, reverend.  
 Rewlyche, 23/24, pitiable, sorrow-  
ful.  
 Reygnen, 19/19, reign.  
 Reyjoyseth, 15/15, rejoicest.  
 Reyn, 23/12, 111/30, rain.  
 Reynes, 60/12, reins.  
 Reynoun, 53/5, renown.  
 Rihtwessenesse, 123/14, righteous-  
ness.  
 Rith, 86/3, right.  
 Roche, 19/13, 76/25, rock.  
 Rody, 26/26, red, ruddy, blooming.

- Rome, 40/29 ; certain citizens of, 9/16, 21, 23 ; the burning of, 43/8.
- Rooes, 64/9, roes.
- Roren, 53/28, roar.
- Rosene, 4/9, 26/21, roseate, ruddy.
- Rosyn, 26/26, rose-coloured.
- Rowte, 33/1, company.
- Royleth, 19/11, runneth, rolleth.
- Ryal, 59/25, royal.
- Rychesses, 6/32, riches, goods, possessions.
- Ryhtwisnesse, Ryhtwysnesse, 9/25, 40/4, righteousness, equity.
- Sachels, 6/33, satchels, sacks.
- Sad, 7/4, 70/4, stable.
- Sadnesse, 86/15, stability.
- Sapyne, 27/23, wisdom.
- Sarpuleris, 6/33, sacks made of coarse cloth.
- Saturnis, 86/32, Saturn.
- Savacion, 8/23, 76/14, safety, salvation.
- Sawse, 36/16, sauce.
- Say, Saye, 2/30, 25/26, 57/4, saw.
- Sayles, 95/10, ships.
- Schapynge, 99/26, escaping.
- Schatereth, 66/22, scattereth.
- Schorne, 7/2, scorn.
- Scome, 115/16, foam, froth.
- Scorklith, 43/23, scorcheith, burneth.
- Soornesthow, 82/23, scornest thou.
- Scripture, 10/32, writing.
- Secre, 8/17, secret.
- Sedes, 14/12, seeds (of corn).
- Sege, 12/20, seat.
- Sekyn, 17/19, search.
- Selde, 103/27, seldom.
- Selve, 2/13, very.
- Semblable, 33/31, 61/21, 66/28, 77/8, like, the same.
- Semblaunce, 110/33, likeness.
- Semblaunt, 2/4, appearance, countenance.
- Semble, 25/27, assembly.
- Sen, 43/16, see.
- Senek, 59/27, Seneca ; Senecciens, 6/20.
- Senglye, 67/5, singly.
- Sensibilites, 129/18, sensations.
- Sentenses, 13/14, sentences.
- Sentuarye, 10/1, sanctuary.
- Septentyryones, 43/20, the seven stars near the North Pole, the Wain, or Great and Little Bear.
- Serjauntz, 59/20, servants, armed men.
- Servage, 118/28, servitude.
- Seryns, 35/8, Syria.
- Sestow, Sesthow, Seysthow, 38/27, 45/6, 56/27, 112/16, seest thou.
- Sete, 7/29, seat.
- Seyen, Seyh, Seyht, Seyng, 11/26, 12/14, 27/13, 116/14, say.
- Seyn, Seyt, 2/23, 69/12, 134/12, seen.
- Shad, 1/11, 106/18, divided, spread.
- Shad, 62/22, shed, got rid of.
- Shadwe, 26/12, shadow.
- Shadwyre, 57/24, shadowy.
- Shaltow, 7/14, 67/9, shalt thou.
- Shapith, 13/21, exerteth.
- Shellen, 10/31, shall.
- Sholden, 4/22, should.
- Sholdesthow, Sholdysthow, 33/9, 39/28, shouldest thou.
- Shollen, 50/32, shall.
- Shrewede, 11/11, wicked.
- Shrewednesse, 11/13, 91/15, wickedness.
- Shrewes, 6/28, 42/8, wicked persons, wretches.
- Shronk, 2/10, shrunk.
- Shuldrees, 115/16, shoulders.
- Shullen (*pl.*), 16/15, shall.
- Shyllefyssh, 35/10, shellfish.
- Sikerly, 74/3, certainly.
- Sikernesse, 4/22, 9/34, security, safety.
- Sittinge, 5/26, fitting, becoming.
- Skars, 37/6, scarce.
- Skatere, 69/7, scatter.
- Skyles, 120/32, skills.
- Skylynge, 106/25, reason.
- Slaked, 49/6, 118/3, slackened.
- Slaken, 53/29, slacken.
- Slakke, 53/19, slackening (of stringed instruments).
- Slakyn, 35/4, to slake (hunger).
- Slawhtrye, 11/28, slaughter.
- Sledys, 86/23, sledges.
- Slen, 41/34, 43/11, slay.
- Slepin, 35/11, slept.
- Sleepys, 35/11, sleeps.
- Slow, Slowh, Slowgh, 43/9, 104/13, 115/6, slew.

- Slowen, 59/29, slay.  
 Slydith, 110/24, slideth.  
 Slydynge, 14/18, changing.  
 Sinale, 46/8, small, of no avail.  
 Smaragdes, 74, note 3, emeralds.  
 Smerteth, 27/9, smarteth, paineth.  
 Smokede, 2/19, besmoked.  
 Smot, 114/27, smote.  
 Smothe, 4/5, smooth, quiet.  
 Smylynge, 104/6, smiling.  
 Snakis, 132/31, snakes.  
 Socrates, 6/1, 10/27, 38/17.  
 Sodeyn, 20/15, 97/6, sudden.  
 Solutarye, 59/33, solitary.  
 Somdel, 16/16, 134/33, somewhat.  
 Somer, 14/8, 63/21, summer.  
 Somme, 29/6, 63/32, sum, measure,  
     total.  
 Son, 53/19, sound.  
 Sondes, 76/25, sands.  
 Songyn, 85/6, sung.  
 Sonnere, 97/2, sooner.  
 Sonwh, 103/23, snow.  
 Soonges, 84/6, songs.  
 Sopose, 108/22, suppose.  
 Sorans, 6/20, sorrows.  
 Sormounteht, 64/19, surpasseth.  
 Sornmounten, 63/12, exceed.  
 Sorful, 15/4, sorrowful.  
 Sorwe, Soruwe, 62/4, *et passim*,  
     sorrow.  
 Sorwistow, 18/17, sorrowest thou.  
 Sorye, 26/11, sorry, grievous.  
 Soth, Sothfast, 11/31, 48/7, 71/30,  
     true.  
 Soth, Sothe, 10/28, 79/1, truth.  
 Sothere, 67/6, truer.  
 Sothfastly, 70/6, truly.  
 Sothfastnesse, 78/28, truthfulness.  
 Sothnesse, 17/14, truthfulness.  
 Sovereynly, 71/27, supremely.  
 Soveryn, 28/3, supreme.  
 Sowest, 69/1, followest.  
 Sowhite, 36/30, sought.  
 Sowne, 25/4, to sound.  
 Sownyng, 4/5, sounding, roar-  
     ing.  
 Sowre, 9/11, sore, grievous.  
 Sparkle, 82/17, spark.  
 Spece, 128/10, species.  
 Speculacion, 118/25, looking, con-  
     templation.  
 Speden, 125/17, to make clear, ex-  
     plain.
- Spedful, 97/21, 125/20, efficacious,  
     conducive.  
 Spedyn, 118/23, to expedite.  
 Speeres, 4/2, spheres.  
 Spillestow, 7/22, spillest thou.  
 Splaces, 80/26, spaces.  
 Sprad, 4/9, 25/33, spread.  
 Spraynged, 29/17, sprinkled, mixed.  
 Stable, 4/6, firm, fixed.  
 Stablely, 105/25, firmly.  
 Stablenesse, Stabylnesse, 18/5, 20/29,  
     stability.  
 Stablete, 107/7, stability.  
 Stablyssyth, 104/32, to establish.  
 Stadie, 93/1, a land measure.  
 Stanched, 23/15, satisfied.  
 Stant, 5/8, 88/5, stands.  
 Stenteth, 31/21, stinteth.  
 Steppis, 133/1, steps.  
 Sterre, 4/1, 24/12, 26/21, star.  
 Sterry, 24/12, starry.  
 Sterten, 81/17, to start.  
 Stidefast, Stydefast, 1/22, 23/16,  
     38/17, 70/5, steadfast.  
 Stidefastnesse, 76/34, stability,  
     strength.  
 Stiere, 81/12, rudder.  
 Stierne, 47/15, stern.  
 Stille, 47/19, quiet.  
 Stintynge, 47/24, stopping, ceas-  
     ing.  
 Stokkes, 117/31, stocks of trees: L.  
     trunc.  
 Stoon, 31/2, stone.  
 Stowndes, 16/33, 22/4, 111/25,  
     138/16, times.  
 Stoycyens, 6/5, 129/17, the Stoicks.  
 Strawght, 132/29, stretched, ex-  
     tended.  
 Strein, 19/11, stream.  
 Strengere, 6/31, 20/20, 63/13,  
     stronger.  
 Strenges, 53/19, 84/7, strings  
     (stringed instruments).  
 Strepyn, 92/12, strip off.  
 Streylte, 49/16, stretched.  
 Streyne, 136/21, constrain.  
 Streyte, 47/6, 51/2, narrow.  
 Strokk, 119/14, stroke.  
 Strompetes, 2/33, strumpets.  
 Strondes, 35/15, 64/14, strands.  
 Strook, 138/22, stroke.  
 Stryf, 9/13, 22/20, strive.  
 Stryne, 16/29, strain, press.

- Studieden, 8/9, studied.  
 Styde, 116/10, stead.  
 Styte, 69/4, 111/9, to ascend.  
 Stytle, 35/17, quiet.  
 Stynte, 19/20, stopped.  
 Stynten, 25/4, to stop.  
 Styntyth, 94/17, stoppeth, ceaseth.  
 Styred, 83/20, moved.  
 Suacyon, 20/21, persuasion.  
 Subgit, 63/5, subjects, inferiors.  
 Subgyt, Subgyd, 33/26, 53/8, subject.  
 Submittede, 12/5, compelled, forced.  
 Suffisaunce, Suffysaunce, 38/15,  
     55/29, sufficiency.  
 Suffisaunt, Suffysaunte, 55/12, 15,  
     sufficient.  
 Suffisaunty, 104/9, sufficiently.  
 Suffiseth, 56/6, suffices.  
 Suffreden, 9/2, suffered.  
 Suffres, 14/17, suffered.  
 Sum, 28/24, some.  
 Summytted, 69/21, 106/20, submitted.  
 Sun, the, 4/1.  
 Superfyte, 63/21, surface.  
 Supplien, 63/2, supplicate.  
 Surte, 36/17, security.  
 Sustigne, 39/9, sustain.  
 Swerdes, 59/29, swords.  
 Swete, 1/14, sweet.  
 Swetenesse, 20/21, sweetly.  
 Swety, 36/28, sweaty.  
 Sweyh, 13/30, whirl (circular motion).  
 Swey, 22/1, whirlings.  
 Swich, Swiche, Swych, Swhiche,  
     2/6, 27, 33, 3/9, 73/4, such.  
 Swife, 86/24, swift.  
 Swolwe, 77/24, swallow.  
 Swote, 111/28, sweet.  
 Swyfly, 27/8, 63/19, swiftly.  
 Syk, Syke, 17/18, 101/2, sick.  
 Sykenesse, 62/3, disease.  
 Symacus, 27/22, Boethius's wife's  
     father.  
 Symplesse, 106/11, simplicity.  
 Syn, 17/19, 21/22, since.  
 Syngler, 44/34, individual, single.  
 Syngler, 25/22, singular.  
 Syngulerly, 105/25, singly.  
 Sykyr, 6/34, secure, safe.  
 Syrus, 14/14, the star Sirius.  
 Sysile, 59/11, Sicily.
- Tabernacle of this lyf, 26/12.  
 Tagus, 74/13, the river.  
 Takestow, 17/22, takest thou.  
 Talent, 3/3, 20/1, 131/2, affection.  
 Tatalus, 84/19, Tantalus.  
 Tawhtest, 112/25, taughtest.  
 Taylage, 37/24, tollage.  
 Tempest, 28/17, troublest.  
 Temprede, 84/6, attempered.  
 Thanne, 5/10, then.  
 Thar, 76/20, need.  
 Thechinges, 12/34, teachings.  
 Thedyr, 21/28, thither.  
 Thei, 14/32, these.  
 Theodoric, Theodoryke, 9/3, 57/2,  
     king of the Goths.  
 Therwhiles, 137/24, whilst.  
 Thewes, 94/7, ways, habits; glost  
     'conditions'.  
 Thikke, 89/28, these.  
 Thilke, 1/13, 7/15, 78/20, the same,  
     that.  
 Thise, 14/32, these.  
 Tho, 3/2, 6/10, 131/2, the.  
 Tho, 3/22, 26/1, then.  
 Thoght, 105/21, thought.  
 Tholome, Ptolemy, 44/18.  
 Thonderere, 111/11, thunderer, i.e.  
     God.  
 Thonderlyght, 7/11, lightning.  
 Thondre, 31/3, thunder.  
 Thonk, 60/26, thanks.  
 Thornesse, 26/29, thorns, hawthorns  
     in flower.  
 Thorw, 6/15, through.  
 Thowchinge, 10/33, touching.  
 Thowht, Thowt, 3/26, 27, thought.  
 Thrace, 5/11, the country of.  
 Thral, 60/15, enthralled.  
 Thresslifold, 3/18, threshold.  
 Threaten, 32/30, thrust.  
 Thriste, Thryst, 99/32, 115/17,  
     thrust.  
 Throf, 58/21, throve, flourished.  
 Thurst, 24/21, 55/32, 84/19, thirst.  
 Thykke, 22/24, these.  
 Thynne, 47/16, slender.  
 Ticius, 84/21, Tityus.  
 Tigris, 117/23, the river.  
 To, 64/9, the.  
 To-breke, 69/7, break in pieces.  
 Todrowen, 6/8, drew asunder.  
 To-forn, 130/27, before.  
 Togidre, 42/9, together.

- To hepe, 109/4, together.  
 Tokneth, 16/32, tokeneth.  
 Tollen, 44/7, to draw.  
 To-morwe, 133/27, to-morrow.  
 Tonge, 44/29, speech.  
 Tonnes, 23/34, vessels.  
 Torenten, 6/9, 123/28, rent asunder.  
 Tormentus, 6/19, torments.  
 Tornest, 13/29, turns.  
 To-torn, 53/30, torn in pieces.  
 Tow, 14/28, thou.  
 Towched, 23/34, for Cowched,  
     laid, set. L. jacere.  
 Towchede, Towchid, 2/11, 108/31,  
     touched.  
 Towmbynge, 27/1, 30/4, 67/22,  
     changing, changeable, tumbling.  
 Traas, 132/30, trace, track.  
 Trace, 83/28, Thracia.  
 Tragedyen, 60/19, tragedian.  
 Transpor, 11/28, transport, throw  
     on.  
 Travayle, Travaylen, 5/23, 20/11,  
     40/8, labour, toil.  
 Travayleden, 120/15, laboured.  
 Travayleth, Travaylith, 76/14,  
     124/14, laboureth.  
 Trecheryes, 9/32, treacheries.  
 Treden, 14/21, tread.  
 Trenden, 79/3, roll, turn.  
 Trespace, 28/32, wrong-doing.  
 Trowblable, 92/18, troublesome.  
 Trowble, 19/6, turbid, stormy.  
 Trowby, 103/28, troubled, cloudy.  
 Trowe, Trowen, 2/8, 10/26, 17/10,  
     27/2, trow, know.  
 Trowesthow, Trowestow, 5/29,  
     26/12, 29/7, 67/22, trowest thou.  
 Troy, 114/14, the destruction of.  
 Trwbynges, 92/19, troubles.  
 Trybulasyon, 16/12, tribulations.  
 Trygwille, 8/27, 'Triggvilia, regiae  
     praepositus domus.'  
 Tumolte, 6/34, tumult.  
 Turmenten, 9/12, torment.  
 Twiterith, 54/6, twitter.  
 Twyncled, 26/5, winked.  
 Tydeth, 34/8, betides.  
 Tygre, 63/14, tiger.  
 Tyle, 60/15, Thule.  
 Tyltere, 117/8, tiller.  
 Tyllyinge, 117/4, tilling.  
 Tymeo, Plato's, 68/4.  
 Tyren, 84/22, to tear.
- Tyrene, 64/10, Tyrrhene.  
 Tyresye, 122/8, Tiresias.  
 Tyrye, 35/8, 58/21, Tyre.  
 Tyryones, vii, 43/20, Septemtriones,  
     the seven stars near the North  
     Pole, called also the Wain and  
     the Great and Little Bear.  
 Ulixes, 94/10, 114/23, Ulysses.  
 Umble, 22/9, humble.  
 Umbleesse, 37/25, humility.  
 Unagreable, 1/20, unpleasant, dis-  
     agreeable.  
 Unassaied, 28/34, untried.  
 Unbytyde, Unbytyde, 125/26,  
     136/19, not to happen.  
 Unbowed, 115/18, unbent.  
 Uncovenable, 109/28, unmeet, im-  
     portunate.  
 Undefowled, 27/19, undefiled.  
 Undepartable, 93/21, inseparable.  
 Undescounfited, 7/7, not dis-  
     comfited.  
 Undigne, 42/28, unworthy.  
 Undoutous, 116/12, indubitable.  
 Undyrnethe, 59/9, underneath.  
 Undyrputte, 18/27, put under, sub-  
     ject.  
 Undyrstondyn, 19/25, 29/32, to  
     understand.  
 Uneschuable, Uneschawably, 117/19,  
     121/31, unavoidable, unavoidably.  
 Ungentel, 28/25, ignoble.  
 Ungrobbed, 36/14, ungrubbed.  
 Unhoped, 108/20, unexpected.  
 Universels, 128/19, universal.  
 Universite, 128/12, whole.  
 Unjoyful, 32/31, bring no pleasure.  
 Unjoynen, 117/27, to separate.  
 Unknowable, 47/19, unknown.  
 Unknowne, 103/3, unknown.  
 Unknowynge, 108/12, ignorant.  
 Unknytten, 120/6, unloose.  
 Unkorven, 36/14, uncut.  
 Unkowth, 20/26, unknown, foreign.  
 Unkunnyng, 3/7, 6/15, 124/21,  
     unknowing, ignorant.  
 unlaced, 82/26, disentangled.  
 Unleveful, Unlefful, 20/31, 120/3,  
     illicit, unlawful.  
 Unlyk, 107/30, unlikely.  
 Unmeke, 115/4, fierce, cruel.  
 Unmoevable, 134/26, immovable.  
 Uninoevablete, 106/17, immobility.

- Unmyhty, 7/15, weak, impotent.  
 Unnethe, 17/23, scarcely.  
 Unparfyt, 65/6, imperfect.  
 Unparygyl, 49/21, unequal.  
 Unpietous, 1/19, cruel.  
 Unpleyten, 48/3, explain.  
 Unpleyeth, 129/28, explaineth, un-foldeth.  
 Unplitable, 9/12 (*inexplicabilis*).  
 Unprofitable man, 3/8, a common man, without education.  
 Unpunyssed, 8/31, unpunished.  
 Unpurveyed, 20/7, unforeseen.  
 Unraced, 86/8, unbroken, whole.  
 Unryhtful, 6/1, unjust.  
 Unryhtfully, 14/21, unrightfully, unjustly.  
 Unscience, 121/20, unreal know ledge, no knowledge.  
 Unseely, 96/23, wretched.  
 Unselynesse, 96/30, wretchedness.  
 Unskylfully, 11/18, unwisely, im properly.  
 Unsolempne, 6/21, not famous, not celebrated.  
 Unsowen, 36/10, unsown.  
 Unspedful, 139/5, unsuccessful.  
 Unstaunchable, 46/3, unlimited, infinite.  
 Unstaunched, 42/24, uncurbed, unrestrained.  
 Unufferable, 62/4, intolerable.  
 Untretable, 47/27, inexorable, im placable.  
 Unusage, 44/33, unfrequency.  
 Unwar, 23/30, 117/7, unexpected.  
 Unwarily, 1/9, unaware, un expectedly.  
 Unwemmed, Unwemmyd, 27/19, 138/31, inviolate.  
 Unwenyd, 108/20, unexpected.  
 Unworshipful, 58/24, dishonoured.  
 Unwot, 136/15, knows not.  
 Unjely, 27/10, wretched.  
 Uphepyng, 25/22, heaping up.  
 Uppereste, 2/25, hightest.  
 Up so down, 121/8, upside down.  
 Upsprong, 36/10, upsprung.  
 Ursa, 111/17, the Polar star.  
 Usage, 3/5, use, subjection, bondage.  
     L. assuefaciunt.  
 Usaunce, 58/12, usage.  
 Used, 11/2, 14/4, usual, accus tomed.
- Uttereste, 3/23, 77/1, extremest, outermost.
- Vanesshen, 58/2, vanishing.  
 Varyauntus, 14/9, varying.  
 Vel, 44/22, well.  
 Vengerisses, 84/15, she-avengers.  
 Venyaunce, 97/31, vengeance.  
 Venym, 115/7, venom.  
 Venym, 35/8, the celebrated Tyrian dye is here meant.  
 Verone, 11/27, Verona.  
 Verray, 1/5, 18/34, true.  
 Verraylyche, 73/21, verily.  
 Veserius, 7/10, the mountain Vesuvius.  
 Visyous, 42/25, vicious.  
 Voidede, 10/2, departed.  
 Voltor, 84/20, vulture.  
 Voyde, 34/29, 44/11, having an empty purse.  
 Voyded of, 37/20, emptied of, free from.  
 Vyl, 66/16, 86/5, vile.  
 Vysyos, 58/27, vicious.  
 Vytales, 58/7, victuals, food.
- Waar, 30/26, wary.  
 Wakynge, 115/2, watchful.  
 Walvynge, 19/7, tossing.  
 Walweth, 40/23, tosseth.  
 Wan, 114/16, did win.  
 Wan, 16/25, when.  
 War, 97/7, 113/15, be aware, take care.  
 Ware, 36/22, merchandize.  
 Warnested, 7/1, securely housed.  
 Wawes, 4/8, 9/8, waves.  
 Waxen, 14/13, swollen, increased in size.  
 Wayk, 19/1, weak.  
 Wayn, 87/11, cart.  
 Weche, 14/25, which.  
 Weened, 112/29, believed.  
 Weenyng, 134/19, opinion.  
 Weep (pret.), 23/28, wept.  
 Weerey, 111/6, weary.  
 Welde, 36/17, qy. wild, or boiled.  
 Weleful, 1/8, 18/20, prosperous, joyful.  
 Welefulnessse, 6/4, prosperity, felicity.  
 Welkne, 39/30, welkin.  
 Welle, 84/8, 112/3, well, source.

- Wellen, 114/1, to wither, fade.  
 Welneeth, 26/31, tosseth, rolleth.  
 Welneyh, 52/35, well-nigh.  
 Wende, 41/24, weened, thought.  
 Wendeth, 46/32, goeth.  
 Wene, 3/9, think to. L. *putarem*.  
 Wene, 104/25 [for Weue, L. *contexo*, weave, make, speak].  
 Weneth, 56/9, think.  
 Wenestow, Weenesthow, 17/8, 18/21, knowest thou.  
 Wenith, 47/14, thinketh.  
 Wenynge, 6/11, thinking.  
 Wepistow, 7/21, weapest thou.  
 Weply, Wepply, 2/2, 83/30, tearful.  
 Were as, 19/19, whereas.  
 Werned, 25/21, refused, denied.  
 Werrye, 36/25, to make war.  
 Westrene, 111/17, western.  
 Wete, 1/5, 5/8, wet.  
 Weten, Wetyl, Witen, Wyten, 69/16, 102/23, 121/23, 124/15, to know, learn.  
 Weve, 104/25, weave, make, tell.  
 Wex, 129/26, wax.  
 Wexen, 16/18, to increase, wax, grow.  
 Wexeth, Wexit, 3/30, 7/27, 18/33, waxeth, increaseth.  
 Weyes, 44/32, roads.  
 Weyhte, Weythy, 25/23, 63/13, weight.  
 Weyther, 120/16, whether.  
 Weyues, 103/11, waves.  
 Weyve, 19/15, waive, forsake.  
 Wham, 70/5, whom.  
 Whas, 10/11, was.  
 Whel, 13/28, wheel.  
 Whennes, 4/5, 11/18, whence.  
 Whilom, 3/31, aforetime.  
 Whise, 8/11, 10/30, wise.  
 Whyder, Whyderward, 50/10, 138/8, whither.  
 Whyten, 72/16, to learn.  
 Wierdes, 1/9, 7/6, fates, destinies.  
 Wiht, 21/11, wight, a man.  
 Wikke, 39/15, 88/30, wicked, bad.  
 Wilne, 10/19, to desire.  
 Wilnynges, 77/27, desires.  
 Wist, Wyst, 11/9, known.  
 Wit, 128/4, sense.  
 Withdrowh, 51/1, withdrew.  
 Withholden, 21/34, withstand.  
 With-inne forth, 130/30, inwardly.
- Withowteforth, 128/6, outwardly.  
 Withseid, Withseyde, 70/23, 116/23, denied.  
 Withstonde, Withston, 71/19, 139/5, withstand.  
 Withstonde, 8/24, withstood.  
 Witynge, 121/28, knowledge.  
 Wod, 36/17, woad.  
 Wode, 26/26, wood.  
 Wold, 10/18, willed.  
 Wolen (*pl.*), 74/12, will.  
 Woltow, 17/4, 76/29, wilt thou.  
 Wondyr, 27/8, wondrously.  
 Wonet, 47/14, dwell.  
 Woode, Wood, 6/34, 7/27, 16/10, 41/28, furious, mad, angry, raging.  
 Wooden, 96/8, to rage.  
 Woodeth, 96/15, rageth.  
 Woodness, 31/5, 43/25, 84/19, rage, madness.  
 Woost, Woest, 11/31, 17/30, 136/31, knowest.  
 Woot, Wot, 17/31, 62/7, know.  
 Wopen, 16/7, weeped.  
 Wordly, Wordely, 3/31, 63/32, worldly.  
 Wordyl, 80/10, world.  
 Workyn, 139/9, to work.  
 Worth up, 23/20, ascend.  
 Woxen, 16/16, 84/16, grown, waxed.  
 Wrastlen, 90/24, wrestle.  
 Wrekere, 114/12, avenger.  
 Wrekyng, 114/14, vengeance.  
 Writth, 7/10, worketh.  
 Wrothly, 3/16, grieved, sad.  
 Wryteres, 45/20, authors.  
 Wrythen, 119/31, twist, turn, wrest.  
 Wyckyd, 50/26, unpalatable.  
 Wyht, 11/33, wight, person.  
 Wyhte, 30/33, weight.  
 Wyle, 104/25, while.  
 Wyllynge, 118/19, 138/33, desire.  
 Wymmen, 27/27, women.  
 Wymplith, 20/33, veileth.  
 Wyngis, 132/32, wings.  
 Wypen, 4/32, wife.  
 Wyrkyng, 75/10, 76/18, working, operation.  
 Wystesthow, 18/11, wistest thou.  
 Wytnessefully, 102/14, attestedly, publicly.  
 Yaf, 4/21, 58/24, gave.  
 Yald, 114/26, yielded.

- Yave, 25/34, 36/4, gave.  
 Yben, 135/4, been.  
 Ybownde, 74/6, bound.  
 Ychargyd, 56/12, loaded.  
 Yclepyd, 1/14, 105/1, called.  
 Ydel, 'in ydel,' 2/14, 32/1, 88/5, 122/23, in vain.  
 Ydel, 47/16, empty.  
 Ydon, 86/21, done.  
 Ydrad, 22/8, feared.  
 Ydre, 104/12, Hydra.  
 Ydymmyd, 26/21, dimmed, becoming less conspicuous: said of the morning star waning through the rays of the rising sun.  
 Yerde, 54/6, branch, sapling.  
 Yeten, 19/5, get.  
 Yeven, 63/2, 109/14, to give, bestow.  
 Yevith, 115/24, giveth.  
 Yevynge, 31/22, giving.  
 Yfalle, 118/28, fallen.  
 Yfastned, 13/29, fastened.  
 Yfechched, 106/7, fixed.  
 Yfownde, 124/22, founded.  
 Ygerdonyd, 122/29, rewarded.  
 Ygeten, 51/22, gotten.  
 Yif, 4/21, if.  
 Yiftes, 13/25, gifts.  
 Yilden, 84/13, to give; 116/1, to yield.  
 Yildeth, 111/28, yieldeth.  
 Yesterday, 133/28, yesterday.  
 Ykawht, 92/20, caught, captured.  
 Yknowe, 124/15, known.  
 Yknyt, 104/25, knit.  
 Yled, 123/3, led.  
 Yleft, 8/12, left.  
 Ylett, 125/23, hindered.  
 Yloost, 20/10, lost.  
 Ylorn, 114/24, lost.  
 Ymaginable, 129/1, possessing imagination.  
 Ymaked, 86/32, made.  
 Ymedled, 109/4, mixed.  
 Ynde, 60/13, India.  
 Ynow, Ynowh, 55/34, 56/7, enough.  
 Yok, 47/9, 81/27.  
 Yolden, 16/10, yielded, given.  
 Yowthe, 5/20, youth.  
 Yplainted, 51/16, placed.  
 Yporveyid, 120/13, foreseen.  
 Ypreysyd, 123/17, valued.  
 Yren, 10/4, iron.  
 Ys, 72/24, yes.  
 Yset, 104/31, set.  
 Yseyn, 135/27, seen.  
 Ysmyte, 62/24, smitten.  
 Ysped, 115/27, despatched.  
 Yspendyd, 125/17, examined.  
 Ysprad, 47/10, spread.  
 Yssues, 62/8, issues, ends.  
 Ysustenyd, 126/18, is sustained.  
 Ytakus, 114/23, Ithaca.  
 Ytravayled, 120/14, laboured.  
 Yveles, 85/19, evils.  
 Ywoven, 2/20, 105/33, woven.  
 Ywrught, 2/24, wrought.  
 Yxion, 84/18, Ixion.  
 Yyeven, 110/3, given.  
 Zeno, 6/19.  
 Zepherus, Zephyrus, 14/9, 26/27, the westerly wind.  
 zeelde, zelde, 26/32, 41/3, seldom.  
 zelde, 26/15, yielded.  
 zelyly, 28/29, happily, blissfully  
 zer, 111/28, year.  
 zyt, 17/24, yet.

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